

1659
P38

Pells Improvement of the Seas.

16 x 10.40m.
640 (30) P
(80)

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Π Ε Λ Α Φ Ο Ε

NEC *Inter vivos*, NEC

Inter Mortuos,

Neither *Amongst the living*, nor
amongst the Dead.

OR, AN

IMPROVEMENT
of the SEA,

Upon the *Nine Nautical Verses* in the
107. Psalm;

Wherein is handled

I. *The several, great, and many hazards, that Mariners do meet withall, in Stormy and Tempestuous Seas.*

II. *Their many, several, miraculous, and stupendious deliverances out of all their helpless, and helpless distresses.*

III. *A very full, and delightful description of all those many various, and multitudinous objects, which they behold in their travels (through the Lords Creation) both on Sea, in Sea, and on Land. viz. All sorts and kinds of Fish, Fowl, and Beasts, whether wilde, or tame; all sorts of Trees, and Fruits; all sorts of People, Cities, Towns, and Countries;*

With many profitable, and useful rules, and Instructions for them that use the Seas.

By DANIEL PELL, Preacher of the Word.

London, Printed for L.C. and are to be sold by H. Mortlocke, at the Phoenix, and J. Sims at the Crosse-Kys near the Little North door of Pauls Church. 1659.

IN THE

OF THE

OF THE

IMPROVEMENT

OF THE

OF THE

OF THE

LIBRARY OF UNION

THEOLOGICAL

OF THE

OF THE

DAVID H. McALPIN.

CP 124

51



To the Right Honourable
John Lord Desborough,
One of his Highnesses most
Honourable Privy Council,
George Lord Musk Governour of
Scotland, and sole Commander
of all the Forces in it.
George Lord Mountague, General for
the *Narrow-Sea*: And **George Arne**
Knight, and General for the
Northern-Sea.

To the Right Honourable
Commissioners for the Navy,
and Admiralty of **ENGLAND,**
Colonel **Edward Salmon,** Col. **John**
Clerk, Col. **Robert Brak,** Esquires, &c,

Daniel Fell *Wisheth all increase of sa-*
ving Graces, with true honour and
prosperity in this life, and eternal hap-
piness in the life to come.

My Lords, and Gentlemen,

He Dedicated his Gospel,
and the *Acts of the Apostles,*
to that Honourable and
Noble person *Theophilus,* Luke i. i.

9002

33

At.

The Epistle Dedicatory.

John dedicated *his* *finde* in *Scripture-Record*, *his* *2 Epist.* to the *Elect Lady*, and *his* *3 Epist.* to his friend *Gaius*, *John* *1*, *from Alexander* on his death-bed left his *Kingdome*, to *Kentius*, *Optimum Optimo*, to him that was the best of the best. To your *Honour* I dedicate this worthless, yet painful peece, and I pray God it may prove profitable. I hope you will like it the better, because there is none of this subject extant that I do know of, or ever heard of in the world. The Age wee live in is all for novelties, and high-strained Ligs of Musick (God in his good time alter it) and the newest songs are now addayes commonly best liked of for once, because they were never heard of before; but however I hope you will accept of it, and if that these Lines which were writ in a restless and turbulent Sea, may but obtain your much-desired countenance and

This I can say
for my comfort,
that I could
not bee at rest,
nor at quiet,
and at peace
in my own
heart and con-
science, till I
undertook the
writing of this
peece, both to
reprove such
as go in the
Seas, to do

them good (when I shall bee gone) and to stir up your Powers
to appear for the Lord, against that prophaneity that is in the
Sea, and also to let my own dear Relations, and the world to
know, That I made some use of my time, whilst amongst the Lords
wonders in the Deepes.

comprobatum, I will congnionally
 speak it with the Orator, κατὰ νό-
 τας ἑαυτῶν ἰσχυρῶς, I fear not any
 mans censure. Nec frons Catonis in-
 vebit me, nec Timonis lingua. Per-
 haps some simple ἄνθρωποι, ἄνθρωποι
 ὄντες, will speak against it, or some
 low bred Pedantick *Ex aula Tekma-
 chi*, or à *Patrocli domo*. But no more
 shall it, nor the Author regard them,
 than the *Moss* doth the clamouring
 and snarling Cur, in the Heavens, of
 whom the *Poet* sings, ὅπως μὴ τοῖς

En peragis cursum furda Diana suorum

οἱ τὸν ἐν τοῖς οὐρανοῖς ποιοῦντες (τὸν)

Some of *David's Psalms* Right
 Honourable, and Right Worshippful,
 are called *Michtam*; which in the
 Hebrew tongue signifies a precious
 Jewel, or a Psalm of gold, Propter
 mirificam ejus excellentiam, which is
 of far better worth than its weight
 in gold, both for the matter there-
 of, and the manner. And I hope
 that you will say the like of this:
Aureum flumen orationis, said
Cicero concerning *Aristoteles Politicus*,
 there is in that book a golden flood
 of discourse. *Liber iste autem sentra*

Insignis Ode
 Davidis,
 Tremel.
 ἡν ὁ χρυσοῦς
 pra corona
 estimatur
 hic Psalmus

The Epistle Dedicatory.

Wise Scribbling, look not for Tropes
of Rhetorick, or Syllogism
of Logick, or Axioms of Philoso-
phy, nor words set in checker work,
the Sea is no place to do it in (and
indeed *non bene Cymbalisant, quoniam
nihil prius in conceptis verbis*, those
words are not very favoury that are
delivered (*rudi Minerva*) raw, crude,
and unpromeditated) for a ship is but
a confused place to undertake the
writing of any thing in, where
Drums, and Trumpees, Pikes, and
Muskets, great Guns, and Har-
quebusses, ranting Roysters, and
Barradoeing sails, and cordage, are
evermore roaring about one, which
make a far greater noise than the
Catapults of Egypt, by which, and
through which, the Inhabitants that
live near unto them are extraordi-
narily deafned. The *Ellin Hulk*, and
poore *Pinnace* was builded, and
meanly rigged a good while ago in
Sea, and being ready to put forth,
one Boom or other arose, which cau-
sed it to lye by the Lee. But the
weather now clearing up, and pro-
mising a calm, I have adventured
and exposed it to wind and weather,
and

The Epistle Dedicatory.

and the censuring world; hoping
that those that will come on board
of it, and truck with it, will finde
some commodity in it, worth as
much as the Merchant Venturer,
(the Stationer) will ask them for it.
The Reasons why I shroud this
Book under your Honours, bee these;
Right Honourable

1. Reason. 1. Because it was hatched and
hatched in one of your ships, and ne-
ver writ on land, but every syllable
of it was penned and drawn up at
Sea; and I have not had the leasure
to polish it any more than it is, and
therefore both the service of my
body, and brain was yours then.
2. Reason. 2. Because at the first I designed
it, and intended it to bee devoted
to your Patronage.
3. Reason. 3. Because you have Authority
and Power sufficient to cut the comb
of that, which this Book so sharply
flashes, and reproves in the Sea.
4. Reason. 4. Because I do esteem you
worthier of it, and also it more be-
coming mee to present it to your
Honours in the first place, than unto
any other in the Land, in re-
spect you sit at the Helm of Sea-
affairs.

The Epistle Dedicatorie.

affairs. But give mee leave a little.

There bee three things that I would commend to your *Honours*, and they are very much in my eye.

1. That you would keep up, and maintain your shipping for the Sea.

2. That you would arise to beat us down that swearing that is in the Sea.

3. That you would have an eye over the factious and Anti-evangelical spirits that go in your service.

1. That you would keep up, and maintain your shipping for the Sea.

(*Beniam exercitus*) said *Tho. Aquinas*, *ad bonum Civitas ordinatur*, an

Army is not raised for any other end, but to maintain the peace of the City and Commonweath.) If you do not this, then will your forein enemies vaunt it, and lord it over you. If *Holland* follow but the humours of her first founders, shee will then love war better than peace, and happily be enticed thereto by the old Prophecy that runs of her,

It is well if there bee not as great a necessity for our ships as bee round about this land of ours to guard it, as there was for Solomon's fleet. 3. 7. They all hold swords, being expert in war, every man hath his sword upon his thigh, for the cause of fear in the night.

Marte

The Epistle Dedicatory

non triumphabis, Balaia, puer
peribis,

There be three things that I
 desire, **Holland**, by war thou shalt increase,
 and **Thou wilt destroy thy self by peace.**

What is said of Venice, I may say
of England hitherto (thanks be to
our God for it.)

Intaminatis fulget honoribus.

Since that sug-
 ger'd the part
 poor England
 with their a-
 mounting both
 by Sea and
 Land, and
 venous peo-
 ples, it tells
 the plague of
 Division ruine
 thee not,

Penetia non nisi cum verum natura
Es mundi machina paritura.

Till nature and the universe de-
cline, you love me thus
Venice with her many Orbs shall
shine.

2. That

The Epistle Dedicatory

That you would arise to beat
us down that swearing that is in the
Sea. My Lords and Gentlemen, You
are looked upon to be either the
supreme or subordinate Comman-
ders, and Lord Controulers of the
Seas, and Sea-affairs, not wanting
in the least for valour, courage, and
undaunted prowess, which so much
sparkled in that much talked-of
Alexander, one of the worlds stout-
sword-handling Lads and Conque-
rours. You have the power to lay,
either in the head of an out-braving
Army, or unruly Navy, as once a
great Warriour said when vexed at
his Souldiers for their mutining and
gambolating, whom he Thunder-
struck with these words, *Facessite
hic meum, neminem tenet, liberate
eum a meo ingravisissimi milites.* Get
you quickly out of my presence,
and bee packing hence you unthank-
ful Souldiers, I cannot abide you.

I may say it, if
visible powers
were not more
feared (at
Sea--) than
the invisible
God, the Hal-
ter more than
Hell, White hall
more than the
Devil, natural
men (I speak
of rude and
ill-mannered
---) being
like to wild
beasts, who are
more terrible
of the Sea,
than of the
bullet, the
States ships
would be over-

run with the raging waves of irreconcilable Discord. I am
conscious of it, that if a mortal man might have the privi-
ledge (might he be so spoken) to sit in the Throne of God and
behold the swearing and abominable wickedness that is in
some ships at Sea, he would in the very next set them all on a burn-
ing fire. Yet is the Lord merciful.

The Epistle Declaration

Seuerall the *Emperour* dealt thus with this *united Army*, *Discipline* *Quirites*, said hee, *Et incernam est an Quirites*. Another said, that hee could with one stamp of his foot, with one frown of his face, and with one word of his tongue, quell the highest rage, and madnes that is at any time in an Army. Seeing God hath put power into your hands, I hope hee both hath, and also will put a further degree of tenderness of his name, and of his honour into your hearts, you cannot beleeve the one half of that dishonour God hath by those that use the Seas; my heart even takes to speak of it, and it is a very sword in the heart of mee when I think of it. *Sai*ns are loose and negligent in the punishing of this needles and soules damning sin, and also in their reprovings of Sea-men for it. I profess, were I a Commander, I shal mean, and sweet perswasions would not prevall; I would haue them up at the *Maui* yard. There is such swearing in the Sea, as if both hell, the damned, and all the Devils in it were let loose, and let

One would think that there were in this *Ym*phor *Drader*, & *infir*me *peas* *ma* *qua* *ma* *ga* *de* *ca* *en* *an* *no*.

The Epistle Delivery.

01 30 That you would have an eye
over the fashions, and ~~ant-evangelis-~~
~~cal-ministris~~ spirits that go in
the Seas, either to curb, suppress, or
to keep them out of your employ-
ments, for they do more mischief in
them, than a thousand other per-
sons do, though prophane, I dare
maine in it, that one godly, holy,
and powerful conscientious Mini-
ster doth more good in an hour
(mistake mee not, I countenance no
prophane men in the Ministry) than
such do, or can do, by their whole
years service. Many quarrel with
the Ministry, and alas the fault is
not in the Sun, but in the Owl. *Nan*
crimen Phœbus, sed ut crimen habet.
Better might the Sun be sparred
(said a people, of Chrysofome) than
a preaching faithful Ministry. The
Ministry is compared in Scripture
to the most needful things, Bread,
Salt, Water, Physick, Ampour,

*Trueller writes
that in Paines
Justice is de-
scribed in a
publick place
between a pair
of Scales, and
a Sword, with
these words
sit in her
mouth,
Reddo culque
suum, facis &
legibus suis
Censile mirale
gramm col-
miser vira.*

These Verses have little handiwork in themselves, is show
to come from such a famous Minister, and is to be used as
you is the sense *extrema ratio*. And I hope that you
are in Power, will walk by the Rule towards them that are
the Seas.

medi
and

The Epistle Dedicatory.

and who can spare any of these? What are Ships or Countries without the Word, but Fabricks, and Nests of Drunkards, Adulterers, and piping Tiplers, yea far worse than *Newgate*? But I question not, but that your *Honours* are great favourers, and prizers of learning, and I pray God make them all so, that are in power, and authority over us (I hope you see enough of the folly, the hair-braindness, and giddiness of the illiterate, in this age, which swarms amongst us both at Sea and Land, and who so forward, rash, bold, and precipitant as the ignorant, even upon every design that the *Ignis fatuus* of their stupid brain leads them to? Let this age bee a president for future ages to have a care of themselves.) The *University of Cambridge* (I have observed) hath for her *Arms* a book clasped betwixt four *Lions*, and *Oxford*, a book open betwixt three *Crowns*, hereby signifying, that *English men* may not onely study the liberal Arts closely, and quietly, but also profess them publicly, and openly, being guarded with the *Lion*,
and

*Lapidandis sunt
Hæretici non
solum sacra-
rum literarum
argumentis, et*

The Epistle Dedicatory.

The Lord
knows I took
little consent
in the
Sea amongst
that pack of
rude, and dis-
orderly swear-
ing and pro-
phane wret-
ches that goe
in it. Our Sa-
viour Christ
hyed him to

the wilderness amongst the beasts, and carried his Disciples
with him, holding their fellowship to bee less hurtful, and dan-
gerous. *Frater sui Discipulum, loquitur Job 30. Inter Scorpiones ho-
bitavi, said Ezek. chap. 2. Better live amongst Beasts, than justly
minded men.*

and the *Crown*, protected thereby,
and encouraged thereunto by Royal
charters, and Princely priviledges,
The *University of Heidelbergh* hath
for her Arms, a Lion holding a
book in his paw, intimating, that per-
sons of honour, quality and autho-
rity, ought to bee both favourers,
countenancers, and also upholders
of all good literature. But to come
to a period.

My Lords and Gentlemen, I do
acknowledge my self to be much in-
gaged unto some of you, for which I
am very thankful, & to come out of
your debt, I knew no better way than
the presentation of this small Trea-
tise, which I hope will prove both
savoury, and also delightful in the
reading. Your names are famous in
this our Land, both for unknown
valour, and unparalleled piety, the
small whereof, like the sweetness of
the *Panther*, goes far and near, and
travels both Sea and Land over
God

The Epistle Dedicatory.

God make you still instruments of his glory, and more and more multiply his graces in you, that you may bee pillars in our Church, adorning your Religion, which as your best ornament adorneth you, and gracing that truth by your holy profession, and practice, which above all other titles will most inoble you, and make you truly noble in this world, both in the sight of God, and all good men, and eternize you in the life to come.

The which shall bee the hearty prayer of mee, who present you with this peece of my hard paines, and of my experiences whilst in the Sea; And so shall ever remaine much devoted to

Your Lordships and
Honours, in all Christian
duty and service,

DANIEL PELL.

Printed by I. I. at my Lady
Mansions in Hunger
ford Church in the Strand,
London, May 4. 1659.

To the Right Worshipful
Mr. MATHEW GILEY Esq.

Daniel Pell wisheth all happiness,
and comfort, both in this life
and in the life to come.

Reverend and Noble Sir;

IF Anatomists tell true, that
there is a certain concave in
the heart, in which little
cell lies all the best affe-
ctions, then shall I not
anely promise you, but assure you that you
have them all. I do affectionately speak
it, Si de capite tuo (sicuti Minervam
ferunt ex Jove) natus essem, non ma-
jor afflueret amor, quam tibi manat.
I am constrained to call your worship, that
I am acted like the Sea by the Moon,
whose operation (if Philosophers tell true)
sets the Sea, the worlds great wonder, on an
ebbing, and resflowing. The like power,
and influence, has your transcendent
worth, and goodness, over mee, besides
the many, and unexpected kindneses, and
Christian favours that I have now recei-
ved from you, and your religious, and ver-
tuous family, and am still likely to have
conferred

The Epistle Dedicatory.

conferred upon mee, that I cannot but break
 out into a torrent of admiration, & of thank-
 fulness, unto you; and could I write those re-
 specks which I bear to you again for them, Thankfulness
 with a Ray of the Sun, as once Aureli- in men, was a
 us the Roman Emperour wished to doe, ibing that Me-
 I would. Certainly, Ego sum plane per- lioy, much
 ditus, & inhumanus, si egregiam tu- prised, and
 am, mihi tam perspectam in me pie- looked for,
 tatem, benevolentiam, & fidem, ex a- when he said,
 nimo deinceps affluere aut elabi pariar. ΕΥΧΑΡΙΣΤΙΑ
 Nay should I not bee an Adinftar Mece- ΕΞΕΙΣΤΕ ΤΟ
 natis annuli, in quo, Rana fuit ex In- ΚΑΛΛΙΣ ΟΥ ΑΥ-
 sula quapiam, ubi tanx perpetuo si- ΔΕΙ ΨΕΥ ΕΧΟΝ-
 lent, If I should not acknowledge my ma- ΤΙ.
 ny engagements unto your worthiness? Gratiulo viro
 was a notable saying of Seneca, sayes hee, sapientii, pul-
 (si ingratum dixeris, &c.) let mee but cherimum mu-
 hear of a man that is unthankful, and na.
 you need to say no more of him to mee, I Sir, They are
 know then well enough what hee is. but my love-
 thy, Sir, I would not for a world lye under- liness, yet I
 such a censure to your merits. I hope that you
 De tuis in- will esteem of
 numerabilibus in me amoribus, nullum them, and bid
 nec finem, nec modum facio cogitan- them welcome.
 di. To put you out of all questioning of
 that, I here present you with the best præ-
 libamen, or principium of that great,
 and high respect that I do bear you, and
 can for the present procure you (from which
 you may expect, and shall assuredly find
 hereafter far greater acknowledgments)
 and it is, namely, My Nec inter vivos,
 nec inter mortuos, which was writ upon
 the aradel-rocking waves, and surges of

The Epistle Dedicatory.

Neptune's restless, and turbulent Ocean, which was (and is) a place, that is not for study, or any other weighty undertaking of this nature. I hope you will look for no extraordinary strains of wit, and fancy from it, because it is an impossible thing, that the head should bring forth any extraordinary conceptions, in such a confused, and head-disturbing, and brain-perplexing employment, where the winds roar it over board, Sailors run it within board, and guns roar it, and thunder it without board, and the Seas run on bills and mountains before the winds, where there is nothing but reeling, and staggering, and staggering and reeling every day one upriseth. If there had not been some withstanding providence leading me, and stirring of me up daily to the work, to this end I might do that generation of people some good that go to the Seas, whom I find to have nothing with me, in any Subject I ever saw extant, I should never have done such a work, in such a place, which is only for transportation, and not for domestication, and body-tying incubinations.

Many are the Symbols and Emblems of true thankful-
ness and grateful
acknowledgment.

In the Sun-dial with all the hours thereon
by distinct fi-

gures, the motto is, in umbra defuncti, in the Sun-dial I saw my mortu-
tion, and being. The shell full of Pearls lying open to the Sun, and the dew of Heaven, with this word, Here dwains. The Olive growing amidst the craggy cliffs without rooting or moisture, with this motto, or wreath coming out of it, A Gosh. All these examples prompt me to express my thankfulness to you, whom I shall live and dye admiring.

Worthy

The Epistle Dedicatory.

Worthy Sir, I freely bestow upon you this
my Nec inter vivos, nec inter mortuos,
and withall, I give you the highest interest
in it, that is possible for a man in the De-
dication of a Book to bestow upon a person
that it is dedicated to; I humbly beg your
acceptance of it, and I will not doubt but
that you will find some thing in it, that
will bee worth your perusal; there is a great
part (I will assure you) though not all, of
the sweet experiences that my soul has en-
joyed of, when in the Soar. Such was the
excellent condescending spirit of Artax-
erxes's spirit, King of Persia; that hee
thought it as well becoming a Royal mind to
accept of small things from others, as to give
great things unto them. Worthy Sir, your
name is sweet, fragrant, savory, and fa-
mous in our Israel, and with, and amongst
the people of God, and the Lord has be-
stowed a publick frame of heart, and spi-
rit upon you, to do all the good you can in
your generation, both to Church, and
Commonwealth, which is a thing I much
bless God for in my spirit, and admire.
My prayers shall bee for you and yours,
that God would bless both you and them
with the dews of heaven in this life, and
crown you, and yours, in the life to come.
In the interim my prayer shall bee, that you
may live and dye, Adinstar Isabellæ
Arragoniz Reginæ, quæ habuit duos
flosculos, unus vocabatur Scelenitro-
pos (i. e. Flos Lunæ) alter Heliotro-
pos, (i. e. Flos Solis) cum lemmate :

The Epistle Dedicatory.
sequor & æternum specto. So prayeth
he, who resteth,

Sir, Your worships devoted
to serve you in the ser-
vice of Christ,

DANIEL PELL,

From my Study at my Lady
Hungerfords, in Hunger-
ford House upon the Strand.
London, May 4. 1659.

To

To the much Honoured, Vertuous,
and most worthy Lady,
the Lady

MARGARET HUNGARFORD,

Wife to the Right Worshipful,
Sr. EDWARD HUNGARFORD,

Now deceased.

Daniel Pell wisheth increase of all true
Honour, and Happinesse.

Madam,

Take the boldness to pre-
sent you with this small
Treatise of my experi-
ence, travel, and hard
pains (I took) during
the time I was at Sea (which is the ver-
ry first printed fruits of my weak en-
deavours) as induced to think that the
goodness, candor, and dulce of your
nature is such, that you will bee pleased
to accept of so small a present, as a little
monument of that great respect I ob-
bligedly, and deservedly bear you.
Artaxerxes, a Persian Prince, was so
humbly minded, that hee thought it as
well becoming a Royal mind, to ac-
cept of small things from others, as to
give great things unto them. I hope
that

The Epistle Dedicatory.

that your *Ladyship* will bee so minded too. I wish this place may prove as delightful to you in the reading, and perusing, as *Orpheus's* Musick was to the stones, and beasts of the fields to their hearing, of whom *History* says, that they were not able to stay in their center, nor continue in their stations, but start up and dance after it. *Historians* relate, how stones followed *Amphion* to the *Theban* walls. That lofty *Osir*, and high *Panchaia* danced when they over-heard the *Orphic* Lyre, and *Dalphy* grew tame at the melody of *Ariad* Harp, couching their scaly backs to bear him out of *Neptunes* foaming surges. *Madam*, if I tell your *Ladyship*, that I see these good things in you, since I came into your family (to whom I am much obliged, and shall ever acknowledge you as an instrument of much good to mee, God reward you) let it not bee thought by you, nor by the world, that I am of that temper, either to give you, or the world, flattering, and dabling titles, for that is very much inconsistent with my constitution, and my Principle.

1. I have observed that you are a very great follower, countenancer, and encourager of a holy, good, powerful, and godly Ministry, which these sad, and black-nighted times of the world do so much undervalue. *Mee* thinks I wonder why people are so sottish

Your motto may
bee that of Sa-
lemuns, Prov.
31. 26 Shee
openeth her
mouth with
wisdom, and in
her tongue is
the law of kind-
ness.

The Epistle Dedicatory.

forinth now a days. I hear neither any in the City, nor the Country say, that they are weary of the Sun for its shining, of the air in which they breathe, of their food from whence they have their nourishment, nor of their rayment, and apparel, which keeps off the cold from them: Why then of the Word? What wrong has the Gospel done them? or the painful, and Godly Ministry in this Land, who preach themselves to their graves for the good of soules? certainly, were the Gospel down (as our English Atheists could wish it) wee should long for it as much again, as those people do for the Sun, of whom *Protoplus* reports, that near to the Pole where the night continues many moneths together, the Inhabitants in the end of such a long night, when the Sun draws near to make its appearance to them, will get up into the tops of all high trees, and Mountains, striving who should have the first sight of that glorious lampe, and celestial luminary, that is set in the Heavens, for the comfort of the world, and no sooner do they see it, but they dress themselves in their best apparel, as rejoycing at its appearance, filling the air with many loud acclamations.

2. That there is a tenderness of heart, and spirit in you, mourning for and under sin, which renders you Elect, holy, and beloved amongst the Saints that know

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Rom. 7. 24. Ob
wretched man
that I am, who—
Acts 24. 16.
Herein do I ex-
cuse my self—

know you. I would all the new up-
starts in England were of this good old
sin-mourning temper.

3. That you make it your constant
care, and business, to look to your life,
and conversation; and I do know it,
that it is the desire of you soul, that it
should bee such, and in such a way of
holiness, as does become the Gospel of
Christ, *Philip. 1. 21.*

4. That it is the great care, and de-
sire of your soul, that all under you
should bee engaged in the daily wor-
ship and service of God. *John 24.*
15. But as for mee and my house, wee will
serve the Lord.

5. That you are a discourager of
what you apprehend to bee evil, in your
family. *Psal. 101. 2, 3, 4, 5, 6, 7. Hee*
that telleth lies shall not tarry in my sight.
Were all Families so ordered, it would
bee better both in the City, and Coun-
try, and the whole Land, than it is at
this day. *Prov. 14. 1. Every wise wo-*
man buildeth her house.

6. That you are exemplary in your
Family; and truly it is good so to bee;
if the Mountains overflow with waters,
the Valleys are the better for it, and if
the head bee full of ill humours, the
whole body fares the worse for it. Give
mee leave now, my much *Honoured*
Lady, to present a few things to you,
which may tarry with you when Pro-
vidence may call mee from you.

would

1, Think

The Epistle Dedicatory.

1. Think of your dying day; I like not the Proverb, I no more thought of it, than I did of my dying day. It is written of the *Philosophers*, called *Brachmani*, that they were so much given to think of their latter end, that they had their graves alwaies open before their gates, that both going out, and coming in, they might bee mindful of their death.

It is said, that there stands a *Globe* of the world at the one end of the *Library* in *Dublin*, and a *Skeleton* of a man at the other, it seems they that go into that *Library* need not stand long to study out a good lesson. What if a man were *Lord*, or *Lady*, *King* or *Queen*, of all the known parts of the world, yet must hee dye.

There was once a discourse betwixt a *Citizen* and a *Mariner*, my *Ancestors* said the *Mariner*, were all Sea-men, and all of them died at Sea, my Father, my grand Father, and my great grand Father, were all buried in the Sea; then sayes the *Citizen*, what great cause have you when you set out to Sea, to remember your death? I but sayes the *Mariner* to the *Citizen*, where I pray did your Father, and your grand Father die? why saies hee, they died all of them in their beds; truly then saies the *Mariner* to the *Citizen*, what a care had you need to have every night, when you go to bed, to think of your bed as a grave, and the clothes that cover you as the earth that must one day bee throwen upon you? You are wise, and know how to apply it.

2. Lay up treasure in Heaven; God has

has done much for you, in the bestowing the riches, honours, dignities, and great things of this life upon you, by making you taller by the head and shoulders than thousands, both in City, and Country are. *Matth. 6. 19. 20.* Is a Scripture I would commend to your leasurable considerations.

3. Take heed of the bewitching honours, entertainments, and the deluding and heart-insinuating great things of this world. It was a good saying of *Lusber* (I hope your *Ladyship* will make it yours) when offered great things, that hee protested to the Lord hee would not bee put off with the things of this life for his portion. *Psal. 17. 14. Men of the world have their portion in this life.* That is all it seems, that ever they are like to have. The *Rubenites* (*Numb. 33.*) having taken a liking of the Country which was first conquered, because it was commodious for the feeding of their Cattel, though it was far from the *Temple* where they might have fed their souls, to enjoy it, they renounced all interests in the Land of Promise. It is said of the *Locusts*, that came out of the bottomless pit, that they were like unto Horses, and on their heads were as it were Crowns of gold, and their faces were as the faces of men, their hairs, as the hair of women, their teeth, as it were the teeth of Lyons. &c. (*Rev. 9. 7, 8.*) in which Scripture
was

The Apostle's Dedication.

wee have *quasi* Horses, *quasi* Crowns,
quasi faces, *quasi* teeth, and *quasi* hairs
of men. In part, such are all the ho-
nours, and comforts of this life.

4. Bee much in prayer, hard, and
private wrestling with God in your
closet for Heaven, and Salvation. If
a man were assured that there were a
great purchase in *Spain*, *Turkey*, *Italy*,
&c. or some other remote parts,
would hee not run, ride, sail, and ad-
venture the dangers, and hazards of
the Sea, and of his enemies also, if
need were, that hee might come to the
enjoyment and possession thereof? Hea-
ven is better than Earth, and a life in
glory, than a life in this sinful World;
and that you may prefer that above this,
in this lower world, and may also live,
and bee with the Father and the Lamb
in the highest glory (when this life is
ended) for ever more, shall bee the hear-
ty prayer of him

*Madam, Who is your Ladyships
most humbly devoted,*

DANIEL PELL

From my Study in your own
most Honourable House,
and Family, London, May

6, 1669.



To

The Epistle Dedicatory.

To the Right *Worshipful
Mr. HENRY HUNGARFORD
Esquire,

And one of the Members of the
Honourable House of Parliament.

D. P. Willeth the grace, mercy, peace,
and love of God the Father, in this life,
and eternal bliss and glory in the
life to come.

Reverend, and Right
Honourable Sir;

Uno non possum quantum te diligo
versu

Dicere, si satis est distichon, ecce
duos.

If I cannot in one verse my mind de-
clare,

If two will serve the turn, lo here they
are.



O great, an honourer, and
admirer am I of you, and
the House and Family that
you are descended of, and
belong unto; that I cannot
pratermit you, without the
presenting of this small Treatise,
which is of no great worth, or value, but
only

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only an all, or an expression of that superlative respect and service I bear you. Certainly if I should, I should then be an Adinstar Nicæ cujusdam Pistoris, (of whom it was said tantum in pingendo diligentiam adhibuit, ut sæpe numero intentus arti cibum sumere oblivisceretur: & famulo quæreret, LAVINE, prantius ne sum?) a very forgetful person. I question not, but that you will find some thing in it worth your reading, although you have travelled all, or the greatest part of all the known parts of the world, in Books, and Study. Ennius could find, and pick out gold out of a Dunghil. The laborious Bee will fetch honey out of a flower before she leaves it. And, I hope that you will see some thing in this peece worth the relishing. I will assure you, it was never writ, studied, nor composed on Land, but in a turbulent Sea, where there is nothing but a Chaos of hurry, and confusion, and so I hope you will pardon the weakness of the work, for had I been on Land, or had I had the time when on Land, I would have sent it out into the world more accurately furnished, & accomplished. But, Quid moror istis? I cannot but speak of it to your praise, and worth, that I am very much affected, and taken with that good life and conversation, that you live and lead in my Ladies family, and bless God in my soul many times, for that gracious, and pious voice of Prayer that I hear daily out of your Chamber into my Study that if

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adjacent, I pray God bless you, and be-
 stow the riches of his grace, and sweet
 comfortable Spirit upon you, for that is
 the thing you daily press for. This I shall
 say, the more you pray, and the more ho-
 noly, and spiritually you live, and walk, the
 more serviceable will you bee both to your
 good God, Nation, and Country. God has
 many times called you out of the world in-
 to a Parliamentary way, and that un-
 doubtedly to do your Country all the good
 you can; your Motto, and the Motto of
 the whole House now assembled, may, and
 should bee, *Adiuvante Alphonsi Regis
 Arragonum qui in Symbolo habuit lu-
 men ardens, cum lemmate: Aliis ser-
 vio, mihi consumor.* Or if you will,
*Ludovicus: the King of France, Qui
 in Symbolo habuit Pelicanum revocan-
 tem ad vitam sanguine proprio pullos
 emortuos: lemma: Sanguis meus estis,
 vivite.* Thus should the whole House
 bee, and do for the Land and Country
 that has chosen them. I would have our
 Parliament House to resemble that good
 Bishop, Secrates tells of, who did (when a
 terrible fire was in Constantinople, fast-
 ning on a great part of the City, and
 Churches in it) go to the Altar, and sal-
 ling down upon his knees, would not rise
 from thence till the fire-blazing in the win-
 dows, and flashing in every door was van-
 quished, and extinguished. Do what in
 you lies to put out the fire of the sword,
 and the fire of Division, that is gone forth,
 and

9
*Quo pale capi-
 tis, progrederet
 precor.*

God grant that
 the affairs
 of this Land
 may bee carri-
 ed on for the
 peoples good,
 and may re-
 semble Virgils
Ecce, where
 all things went
 well, *Gemina
 sonant Hyla,
 Hyla.*

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and broke out upon us in this Nation. (I have met with this passage, that a certain Rustick having blamed Antigonus while hee lived, grew after some tryal had of his succession to vacant his errour, and to re-
 count his crime; and digging one day in the field, was questioned what hee did there, hee said, O, Antigonus refodio, I seek Antigonus again.) Oh dig, and delve for peace, that you may see both order and decency in Church, and State restored, and the Land left in a blessed frame to the Posterities that are to come after you, and betray us not in our good, and wholesome Laws, but maintain them; you certainly see enough of that profane, and giddy hairbrainedness that has been all along in the heads of the illiterate, who have sought to bring the whole Land into confusion, and themselves into the saddle. Honoured Sir, I take my leave of you, I present this poem unto you, I pray accept of it, and the God of Heaven bless you, and guide you, (shall bee the prayer of him who is,

Sir, Yours to serve you in
the Service of Christ,

DANIEL PELL.

From my Study at my Lady
Mansfield in Hants-
ford House, upon the
Strand, London, April
1654.

The Epistle Dedicatory.

books in, no more than hard riding is to him that would make a Map, or true description of a Country. I confess, such is the great respect I bear you (I speak now *ex imis precordiis*) that if it were not for that, and also for that worth and merit that I clearly see in you, together with that sweet mixture of ingenuity, wisdom and good nature, besides a great many more good things that is possible for to be in a person of your rank and quality, I should scarce have adventured to have offered you this peece of my travelling *Operam & Oleum*. I beg your acceptance of it, and shall assure you, that you have a very high room in my thoughts, which is indeed reserved for all such as both know and fear the Lord. I freely bestow this peece upon you, and give you all the interest in it, that possibly can be bestowed upon you, I hope you will both see, and also find something in it worth the reading, and the while, in your perusing.

Sir, You are descended of a very high and honourable Family (a Family whom I much honour and respect, and that is one of the grand inducements that puts mee upon an appearance unto you) and the onely way to heighten your honour still is to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I know no one thing this day upon the face of the earth,

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that stamps such a Nobility and eminency upon our Gentry in the land, as Piety and Religion doth. Nobility by blood (as one well said) is but a fancy, or an imagination, but this hath a reality in it, and where it is, it evermore begets a splendor, and a lustre. But, I will not further; the prayers of him shall bee for you, and yours, who rests,

Sir, Yours to serve you in the
Service of Christ,

DANIEL PELL.

From my Study at my
Lady Hungerfords in
Hungerford house
upon the Strand, London,
May 4. 1659.

TO



TO ALL THE

*Honest, godly, sober, pious, and Religious
Sea-Captains, and Sea-men, whether
within, or without the Common-
wealth of England.*

Grace, Mercy, and Peace, from God
the Father, and from our
Lord Jesus Christ.

*Gentlemen, Captains,
and Sea-men :*



As not hee a very stout peece
of flesh, think you, that first
adventured to put forth to
Sea, of whom the Poet sings
and vaunts?

*Ille robur, & est triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus, nec timuit precipitem Afri-
cum, &c.*

The use of
shipping I
conceive was
first shewed by
God in Noahs
Ark, whence
afterwards that
Aulian I apeli
gem, fapbets
off-spring
sailed and re-
plenished the
Islands.

What shall I then say of you who are
ten thousand times before him, the
worlds brave *Viri Cordati*, and his
matchless and unparalleld successors?
You have not onely the boldness to sail
the ragingest and stormiest Sea that ever

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I would have none of you, *Viris spectantis in bu pralio, & stantibus instar stipitum*, lookers on, and standers by, like stocks and stones, but at it down drive, when you see, others engaged

ran before the winds, but to fight the proudest and out-bravingest enemy that ever was known, or heard of under the Heavens; Your stout-hearted valour hath been well known, not onely to the *Dutch*, but also to the *French* and *Spaniard*. For your badge of Honour (which I hope you will still maintain) I give you the priority and pre-eminence for fighting *Tamerlanes*, sword-handling-*Scanderbegg*s, and world-conquering-*Alexanders*, above all the Nations that bee at this day under the wide and spacious Universe. Terribler are you to your enemies, than those two great peece of Ordnance which were feigned to be cast by *Alphonfus* Duke of *Ferrara*, the one whereof was called an *Earthquake*, and the other *Grandiobolo*, the great Devil, when they were fired. You, and your *Friggots* (Mee thinks) resemble the prancing valour of the Embattelized Horse in *Virg.* of whom the Poet sings,

If I were to give our English Captains & Sea-men a Motto: the life, it should then be that of *Lutbers* Quo magis illi furiant, eo amplius procedo: The more my enemies rage, the more valiantly will I go on to charge them.

--- Quod si qua sonum procul arma dedere
Stare loco nescit, micat auribus, & tremit artus,

Collectumque premens volvit sub navibus ignem.

----- Cavatque

Tellurem, & solido graviter sonat ungula cornu,

Quadrupedante putrem sonitu quatit ungula campum.

Such

The Epistle Dedicatory.

Such was the impariency of the war-like horse, that the Poets here doth sing of, that they would champ their Byts, stamp, and tear the ground with their feet, prick up their ears, dance it with their Riders upon their backs, foam it at their mowes, and hardly bee held in till the enemy came up, but would gladly bee amongst the Pikes and Drums and the ratling and thundring of the Guns and Cannons. Such was the gallantry of the *Sibarites War-horses*, that it is said of them, *Uni ad symphonicatum saltatione quadam movebantur.*

What shall I further say of your valour? Certainly what hath been said of that War that was once on foot betwixt Pompey and Caesar, when all the Sea seemed to bee on a gore blood, it may more truly bee said of your most formidable and unparalled Disputes against the *Dutch*, and also with other Nations.

----- *Superique minaces*
Predigiis terræ implerant, æthera, pontum,
Ignota obscura viderunt sidera noctes,
Ardentemque solum flammis, caloque volantes
Obliquas per inane faces -----
Fulgura fallaci micnerunt crebra sereno
Et varias ignis denso dedit ære formas.

Your fights at Sea have been as terrible

Lucan. lib. 1.
Monstra enervans quæ bellum civile præfessurunt.

It was a Proverb in foreign parts, when they were in fear, to say, *Clangine, clamore, Hannibal est ad portas.* Blow the Trumpet Hannibal, our enemy is a coming upon us. Stand to your arms lest Holland fall foul of you.

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rible to all the *Nations* round about you, both far and near, as that great fight was, that was once fought in the world, betwixt *Amurath* the third King of *Turks*, and *Lazarus*, Despot of *Serbia*, in that battel, the noyse of warlike weapons, the neighing of Horses, and out-cries of wounded and fighting men, was so great and dreadful, that the very wilde beasts in the woods stood astonished therewith, the trees seemed to shake and tremble, and the very ground to quake on which they fought on, and the *Turkish History* to expresse the fatal terrour of that day, vainly sayes, that the very *Angels* themselves in the Heavens were so amazed with that hideous noyse, that at that time they forgot their heavenly Hymns, &c.

Bee valiant,
you are Eng-
lands *Armies*
phalanges, to
stand round

about it, as *Solomon* threescore valiant *Warriours* did about his bed, *Cant.* 3. 7, 8. They all hold swords being expert in War, every man hath his sword upon his thigh, because of fear in the nights.

Gentlemen, bee intreated never to stain your reputation in the Seas, for the best, and worst that an out-coming Nation can do against you. Let mee tell you, that if it bee true what the *Poet* speaks, then are you men that live at the upper end of the world, and seeing you so do, labour to out-strip the whole world in valour, and undaunted prowels. The *North* is held to bee the upper part of the world, according to that of *Virgil*,

Mundus

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*Mandem ut ad Scythiam, Riphæasque
arduum arces
Consurgit, premittitur Libya devexus ad
austros.*

Let your stoutness resemble *Alexander* the Great, who when being asked, how hee so soon over-ran the Universe, answered, I never held any thing dangerous to bee done, or unlikely, but would set upon it; the rather, and say, *Jam periculum video per animo Alexandri*, this is an enterprize for *Alexander*. *Julius Caesar* (who had in his time taken a thousand Towns, conquered three hundred Nations, taken prisoners a million of men, and slain as many) of whom the *Poet* sings (should bee your Card to sail by.)

---- *Caesar in omnia Præcepit*

*Nil altum credens, dum quid superest
ad agendum*

Fertur atrax -----

Elephants and Lions. Fear not the number, nor the strength of your enemy, but ask where are they? They are like the *Eggs* in the *Poet*, — *Quem non invenis usquam, putas esse nusquam.*

Difficulty doth but sparkle mens spirits, and set on an edge upon Heroick spirits. *Hannibal* made his way through the *Alps* by breaking down an huge rock putrified with fire, and vinegar poured thereon, hence *Juvenal*,
Sat. 10.

History tells us, that the noble Dogs which the King of *Albany* presented *Alexander* withall, out of an overflowing valour and courage, scorned and contemned to encounter any beasts save

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--- Opposuit natura Alpemque Ni-
vemque,
Deduxit scopulos, & montem rupis
aceto.

*Inter cetera
providentia
divina opera,
hoc quoque
dignum est ad-
miratione, &c.
Amongst o-
ther works of
a divine pro-
vidence, this
is very admi-
rable, that the
winds lye up-
on the Sea for
the further-
ance of Navi-
gation.*

Gentlemen, I will assure you, that you both have, and also shall have my prayers, that you may bee the *Lords, Kings, and Princes* of the Seas, and the Conquerours of all the *Armadoes* in the world that shall dare to meddle with you, and that they may all strike, and vail to you, as forein Nations once did unto the Kings, and Princes that were their Conquerors, of whom it is said, that at what time they sent their *Ambassadors* to them, whom they both had subdued, and would have subdued to them, they desired of them, *Terram, & Aquam*, and in token of their subjection, they sent them both *Water* and *Earth*, because all command is either by Sea, or by Land, and all possessions and riches are either gotten out of the Sea, or out of the Land.

And now after all that I have said (in the high commendations of you) I pray God bestow peace on our Nation, both at *Sea* and Land, for that is far better than these dreadful, and heart-amazing Wars: There is small comfort in it to see Nation rising up against Nation, and an imbruing of their hands in one anothers blood. It is a very sad sight in these our dayes, the
Lord

The Epistle Dedicatory.

Lord amend it, to see Nations running one against another, like the two Mountains in *Pliny*, of which hee tells (*Montes duo inter se concurrunt crepitum maximo, assultantes, recedentesque inter eos, flamma, fumusque in Calum exeuunt*) that they ran continually one against the other, from whom nothing but smoke and fire rise up, and ascended towards the heavens, with a great, sonorous, and formidable noise, they that take delight to see it, I wish they may have enough of it.) Give mee leave to take my leave of you in a few directions, which I would have you to look upon as one of the highest expressions of my love and affection, that a man can possibly bear you, I speak not only unto you altogether that fear the Lord, but unto the other prophane crew also shall I commend a word of counsel, and this Treatise is one of the greatest Legacies of my love, that I either have, or know how to bestow upon you, and truly I could wish that every Minister that goes in your ships, and in the States service, would endeavour to shew something of the improvement of his time, that it may stand upon record for the good of you that use the Seas, and so far would I have any from carping at what I have done, that I would wish them to mend it if they can, or shew something of their own. I had no warm study to sit in, nor no place that was free, of
noyse,

*Plin. l. 2. c. 23.
Nat. Hist.*

The Epistle Dedicatory.
 Lord amend it, to see Nations running one against another, like the two Mountains in Pliny, of which hee tells (Montes duo inter se concurrunt crepitum maximo, assultantes, recedentesque inter eos, flamma, fumusque in Calum exeuunt) that they ran continually one against the other, from whom nothing but smoke and fire rise up, and ascended towards the heavens, with a great, sonorous, and formidable noise, they that take delight to see it, I wish they may have enough of it.) Give mee leave to take my leave of you in a few directions, which I would have you to look upon as one of the highest expressions of my love and affection, that a man can possibly bear you, I speak not only unto you altogether that fear the Lord, but unto the other prophane crew also shall I commend a word of counsel, and this Treatise is one of the greatest Legacies of my love, that I either have, or know how to bestow upon you, and truly I could wish that every Minister that goes in your ships, and in the States service, would endeavour to shew something of the improvement of his time, that it may stand upon record for the good of you that use the Seas, and so far would I have any from carping at what I have done, that I would wish them to mend it if they can, or shew something of their own. I had no warm study to sit in, nor no place that was free, of
noyse,

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noyle, and tumuk, when I write it.

Sirs, You may visibly behold the great love I bear you, who hath taken all this pains in the Sea for you. What would you have mee to do for you? I have gone a begging to all the good Ministers in the land to pray for your preservation, conversion, and sanctification. I have gone a begging to all the Saints and servants of God to pray for you. I have exhorted all the Sea-ports in *England* to pray for you; and to remember you that go in the turbulent deeps, and I will assure you that I will never forget you, neither in *Pulpits*, nor in private, but pray hard for your prosperity in the Seas, and felicity in the life to come. My hearts desire is that you may bee saved in the day of the Lord.

It was somewhat a sore saying of one concerning the viler sort of Sea-men, when he said, if you see them not in Sea-ports Towns in November, December, January, and March, which

are the windiest Months in the year, then you may conclude that they are all gone to Heaven, or else they will never come there, *They mount up to Heaven, &c.* vers. 26.

The Rules I would commend to you that travel, are such as these following, and I would hand them not onely to every good, and honest heart that goes in the Seas, but to every prophane wretch whatsoever.

1. Let not the irreligion of those places you travel into, whether *France*, *Spain*, *Italy*, *Barbary*, or *Turky*, &c. breed in you a neglect of divine duties,

or

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or a digestion unto the pure, and most reformed Religion that is amongst us in *England*.

2. When you meet the *Hof* or *Em-sharist* in the streets (through which it is often born to the houses of the sick) get out of the way that you kneel not to it, which if a stranger neglects, hee is lyable to the Inquisitors, or one mischief or other.

3. Go no further into the *Outlandish Churches* in the world, than the hand of your own Religion, and conscience will lead you, lest you dash upon the rocks of *Atheism* and *Idolatri*.

4. *Pitty* rather, than *spurn*, *scoffe*, and *scorn* at those you see prostrate before a *Craefix*, or a *Saint*. It hath been matter of *pitty* unto my soul many and many a time when in *foreign parts*.

5. If you meet with injuries in *foreign parts*, prudently, and patiently put them up, an ill turn in those parts is far cheaped passed over, than revenged, the endeavour of which many times is but *Gentleman usher* to a greater.

6. Keep your selves out of all the *Mercenary Harlot houses* that bee in the *Italian*, *French*, and *Spanish Cities*, or in any other parts of the world you traffick to, *Prov. 5. 3. Remove thy way far from her, and come not nigh the door of her house.*

7. Begin all your voyages with *fear*

*Neglect will
sooner kill an
injury, than
revenge.*

The Epistle Dedicatory.

Gentlemen and
Sea-men, in
your perusal of
this Treatise,
you will finde
me sharply
striking at pro-
phaneness in
the Sea, and
to those that
are bad I speak
re, and
those that
are honest,
and godly, are very
filly and simple if they
quarrel with it, thereby
they will bring upon
themselves an evil name,
for let but me hear a man
speaking against it, and I
shall conclude him to be
some Swearer, or Sec.

I would have
those that are
naught in the
Sea, to say
with the Ger-
man Emperor,
*Let us fight
with our faults,
and not with
them that tell
us of them.*

fear, and sincere and hearty prayer unto
God to go along with you through, and
over the Seas, to carry you well out, & to
return you well back. You go very rashly
upon all your designs. The *Israelites*
usually asked counsel of God first, and
then they went. The *Grecians* went to
their *Oracles*, the *Persians* to their *Magi*,
the *Egyptians* to their *Hierophants*, the *In-
dians* to their *Gymnosophists*, the ancient
Gauls and *Brittains* to their *Druides*,
the *Romans* to their *Augures*. It was
not lawful to propound any thing of
weight and moment in the *Senate*, *Pri-
usquam de calo observatum est*, before
they had observed from heaven whether
God would shine upon their proceed-
ings, and enterprises, yea or no.

8. Abhor to go to Sea out of any
Sea-port Town in *England* in a drun-
ken posture. How knowest thou, but
God may meet with thee for that sin
before ever thou return again?

9. Have a care of entertaining all that
doctrin that you hear preached by those
that are brought into your ships (by your
Schismatical Sea-Captains) under the
notion of Chaplains, who never had any
true cal, to usurp the Ministry. *Thales* sent
a golden *Tripes* which some Fisher-men
took

The Epistle Dedicatory.

took up in their Nets, and the Oracle commanded that it should bee given to the wisest, to *Bia*, *Bia* to *Solan*, &c. when they had but seven wise men. If you will but believe the times wee live in, there are hardly so many fools now to bee found, either on Sea, or Land, and if such a thing were now to bee had, wee should all fight for it, as the three Goddesses did for the golden Apple. Wee are so wise now, that wee have our women *Politicians*, women Preachers, preaching Souldiers, preaching Sea-men, and preaching *Sea-Captains*, teaching Trades-men, every silly fellow can now square a circle to an hair, make perpetual motions, finde out the *Philosophers Stone*, interpret the *Revelation* of St. John, make new *Theoricks*, new *Logick*, dispute *de omni seibili*. Town, City, Countrey, Sea, and Land, are now full of these deified spirits, and divine souls. God bee merciful to us.

10. Bee you respecters both of Ministry and Magistracy in the Land, there is no greater, nor higher baseness at this day upon Land or Sea, than the dis-respecting of them; such as live at Sea, or live on Land, let mee tell them, they have a foul name in Scripture, (bee that is a despiser of these, I desire to hear no more of the man, for I am satisfied what hee is). *Jude's* Ep. vers. 9. *Filthy Dreamers, despisers of Dominions,*
and

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and speakers of evil against Dignities.

I would wish
that every Sea-
man would get
him one of
these books
that I have
writ, and that
hee would
raide the

good wholesome directions that are laid down in it; What if thou
sparest three or four shillings out of thy wages to purchase it? that is no
great matter, it cost the Author a far greater charge to set it out,
for the good of thee, and every poor soul that goes down into
the deeps.

11. When you come on shore into
Sea-port Towns where there are week-
day Lectures, and good preaching,
hear all the good Sermons you can, for
you stand need of it, and carry not boy-
ling in an Ale-house, when you may
have food for your souls.

12. When you come into any Ports
of this Land, or go into the Ports in
forein Nations, let your outward carri-
age and deportment be good and or-
derly. A good name is soon lost else.
There is a pretty story, how that Re-
putation, Love, and Death, made a Co-
venant (together) to travel all the
world over, and each of them was to go a
several way, and when they were ready
to depart, a mutual inquiry was made
how that they might meet again. Death
stood up and said, that they might be sure
to meet of him in Barrels, Hells, and in
all parts where either famine or dis-
eases were true. Love bade them hearken
after him amongst the children of poor
people, whose parents had left them
nothing at Marriages, or Feasts; and a-
mongst the professed servants of vertue,
the only places for him to begin. Re-
putation stood a long time silent when it
came

came to her ship to speak, and being
urged to assign them places where they
might lodge her she suddenly answered,
that her nature was such, that if once
she departed from any man, she ne-
ver returned to him again. I wish you
wife.

13. Let your hearts and tongues go
alwayes together; it is a sad age we
live in; they are not relatives neither on
Sea nor Land. It is well worth your
observation of the *Peach*, namely, that
the *Egyptians* of all fruits make choice
of that principally to consecrate to their
goddess, and for no other cause, but that
the fruit thereof was like to ones heart,
and the leaf to ones tongue.

14. Bee not carried away with the
damnable opinions that are in the heads
of many of your Sea-men; and Com-
manders. There bee many sorry So-
ledities amongst them.

Nothing but
godliness will
bee a target to
you against
your *Aquarion*
conflagers.

15. Lay aside all that vain talking
that is amongst you in ships. A prating
Barber asked King *Arbelaus* how hee
would bee trimmed; the King replied,
silently. Surely in much prate, hee can-
not but bee much vanity.

16. Use prayer every morning, you
upris; whether on Sea, on Land, if you
would have God to bless you. There
are six seasons many Sea-men take up
prayer, and never else.

Many Sea-men
deal by prayer,
as the *Atheni-
ans* did with
their holy Au-
thor in time of
danger, they
would throw it

17. When they are put to it to cut
down their Masts by the board.

2. When

The Epistle Dedicatory.

out, never else,
whence the
Proverb,

ἡ ἐὼς αὐτοῦ

• ἐὼς καὶ ὁ ἔσθ

i.e. *Sacram an-*

choram solvere

dicimus, quando

ad extremum

pergit non con-

fugimus. Erasmus.

2. When a Cable breaks.

3. When the Rudder bands break off, and leave them Rudderless in the great and wide Sea.

4. When they are thrown irrecoverably upon Rocks and Sands.

5. When they are put to it to pump night and day to keep up their ships from sinking.

6. When the winds tear all their sails to peeces about their ears. And this I like not.

17. Get a spirit of meekness and humility, detest a high, and a proud spirit: I wonder why many should bee so proud, and surly as they are at Sea, certainly, if they did but recollect themselves, their descent, pedigree, and lineage, together with their imployment, they would finde themselves to bee but carried up and down in the Sea, by a fart at the best out of *Achur's* breech, the god of wind.

18. Shake off that rugged and churlish nature that is come onely amongst you, and get a more affable and courteous disposition, that will bee your interest.

19. Pay the Lord all those solemn vows that you make unto him in the Seas, when you are in deep distress, and dangerous storms. Not one of a thousand of you doth this, I dare bee bold to speak it. *Erasmus's Colloquium in naufragio*, is very much like you. In a storm

storm the Mariner promises no less than golden Mountains to be sacrificed, it but come safe to land, another vows to go on pilgrimage as far as to St. James's of Compostella bare foot, and bare headed, in a shirt of male next his skin, begging all the way, a third promises St. Christophers Statue, which is (*montem virum quam statua*) a Mountain rather than a statue, and this is to be seen in one of the great Churches at Paris, that hee would give him a wax Candle as big as himself, whom one of his contemporaries checked, saying, if thou shouldst now go, and sell all that thou hast, thou art not worth so much, neither canst thou ever perform what thou hast vowed, to whom hee replied, in the storm, very softly and silently (lest St. Christopher should hear him) Hold thy peace thou fool, dost thou think that I ever meant it? if ever I recover shore, the Devil take mee, if ever hee gets as much as a small tallow candle of mee, or the pairing of my nails. Make you the Application.

Ver. 16. Their soul is melted because of trouble. They are even ready to dye at this time. Junius understands it of extreme vomiting, as if they that used the Seas,

were casting up their very hearts many times. Anabarter for this very cause, doubted whether hee should reckon *Men* amongst the living, or amongst the dead. And another said, that any man will go to Sea at first, I wonder not, but to go a second time thither, is little better than madness.

so. Beleeve that all storms that come upon you, are of the Lords raising

The Epistle Dedicatory.

sing and commissionating, I have met
with this passage, which was found
sayes history, in a Council above a thou-
sand years ago, *Siquis credit quod Dian-
bolus tonitrui, & fulgur, & tempestates,
sua auctoritate, sicut Priscillianus dixit,
Anathema.* This Canon was made a-
gainst such as did simply attribute
storms, tempests, thundrings, and light-
nings, &c. to the Devil, and not to God,
as if so be that he should be the causer,
and the procurer of them, whosoever be-
lieves this, said the Council, as *Priscillianus*
hath done, let him bee an *Anathema*.

But without any further wording of
into you, I freely bestow this peece, of
my *Nec inter vivos, Nec inter mortuos*,
upon you all that use the Seas, and beg
your acceptance of it; The God of
Heaven grant it may do you good,
read it, heed it, yet need it, pray for me,
and I shall not bee wanting in my pray-
ers for you, that God would bless, and
prosper you in your employments;
and thus bee that takes his *ultimum vale*
of you, and the Sea, rests.

*Gentlemen, Yours to serve you
in the service of Christ,*

DANIEL PELL

From my Study at my Lady

Strangersford, in Hungar.

first House upon the Strand,

London, May 4. 1699.

THE

THE
EPISTLE
TO THE
Christian Readers,

Whether at Sea, or on Land.

Good Readers,

I would very freely invite
you, had I but that cheer,
that I judge you deser-
v'dly worthy of; if you
therefore will come to such
Fare as hath been provided, dished, cooked,
and prepared upon the Sea for you; you
shall be freely and heartily welcome; and
in your coming take this Advertisement a-
long with you, or else you had better let it
alone. Guests that are invited unto some
Grandee, King, Lord, or Prince,

Let this Epistle
bee thy Fan-
sary, or Pole-
star to the per-
usal of this
book. The Stars
that do attend
the Arctick-pole
are the greater
and lesser
Bear, and the
least star in

the lesser Bears tail, is called the Pole-Star, by reason of its near-
ness to it, and this is the guide of the Mariners, as Ovid in his
Epistle sings it,

*The græs and lesser Bears, whose stars do guide
Syderian and Grecian ships that glide,
None you whose poles do view the, &c.*

To the Reader.

1. *Respect with great desire the hour of his feast, and so give their diligent attendance, that they may come in a decent, seemly, and orderly manner.*

2. *That nothing please the Prince better, than to see them feed soundly on the meat dished, and prepared for them.*

3. *They are cautelous that they do not speak any thing that may bee in the least offensive to the person that invited them.*

4. *They do not (statim) by and by depart, but stay and sit awhile, and interchange familiar conference with the Prince.*

5. *At their departure they yeeld a great deal of reverence, returning him a thousand humble thanks for the favour vouchsafed them, offering themselves ready at his service. I question not your wisdoms in the applying of what is before you. The strongest Arguments that I can lay you down, that did put mee upon this laborious business in a restless, inquiet, and disconsolatory Sea, were such as these,*

1. *It was the good pleasure of the Lord to draw, and hale mee to undertake it, by a strong, and an unwithstanding impulsiveness that lay every day upon my heart and spirit, till I went about it.*

2. *To reprove that spirit of marchless and unknown prophaneesse that is amongst many thousands that use the Sea.*

3. *To that end they might bee healed in their souls, amended and reformed in their lives, and practices.*

4. *Because*

To the Reader.

4. Because I never saw any thing more
unprofitable as suitable to, and for their im-
ployments, the want of which did the more
affectionately lead me on for the good of
their souls.

5. Because I bear an extraordinary
strong love to the souls of those that go
down into the Seas; and would as gladly
have them saved in the day of the Lord, as
I would my self.

6. Because I would have the world to
know a little what perils and hazards
those that use the Seas do run thereby, and
meet with all in their employments.

7. To let the world know what works
and wonders of the Lord, those do see, that
go into the Seas, and beyond them.

8. To that end the world might know
what great preservations and deliverances
the Lord bestows upon them in their
affairs.

What Huffer's
commendation
was by Henry,
I shall say of
them that use
the Seas,
πολλων
αγαθων
ον οψω,

Hee know the Cities, and manners of many people. They see many
brave Cities, and Countries that could not bee seen were it not
for shipping. Our Gentry travel both Sea and Land with much
bodily hazard, and with great expence of state, and all, but to
get a little more knowledge of fashions, and a gentle beha-
viour.

9. To that end the world might know,
I made some improvement of my time when
at Sea, for I never affected the mis-spending
of one day all the time I was in it, but lived
though amongst men, as if not amongst
them (Mihi & musis) knowing that time
is precious, and carries not. Upon a Dial-
pecco

TO the Reader.

piece of a Clock, in the Colledge Church
of Gloucester, are portrayed four Angels,
each of them seeming to say something to
those that look up to observe the hour of the
day, which is made up of two old Latine
verses,

1. An labor, an requies,
2. Sic transi gloria mundi.
3. Præterit iste dies,
4. Nescitur origo secundi

Englished,

Whether you rest, or labour, work or play,
The world and glory of it passet away;
This day is past, or near its period grown,
The hour succeeding it to us unknown.

10. And lastly, That that and all the
Lords people would bee mindful of those
that use the Seas, and not forget them in
their most serious and solemn addresses
unto their God. They stand in need of be-
ing prayed for, Job 9. 26. They are cal-
led in that place, Ships of desire.

1. When a man sees a goodly, and a
stately ship, that is then a ship of desire,

2. A Merchants longing for his ships
good return home, is a ship of desire.

3. A ship of desire is a swift Pinnace,
or a Pyrats Bark, or Vessel, that is made
on purpose for the prey, to out-sail all others.

But to proceed,

Let mee tell thee, Good Reader, before
I take my leave of thee, that I can say
(of, and by my going to Sea, for which I
ha d

They are like
to a direct
North-Dial,
that hath but
morning and
evening hours
on it. They
seek from
good means on
land, pray for
them.

To the Reader:

had as clear a sight, as ever man had in
any place in this world) as a good man once
said, who had been a long time in prison
(in the primitive times of persecution) I
have (quoth he) got no harm by this. If
I may tell thee my experiences of Gods do-
ing of my soul good in the Seas, then can
I tell thee thou much (be it spoken to the
praise of that sweet God whom I serve and
honour), that I have got no harm by going
to Sea, but a great deal of good, both to my
soul, and also to my understanding and in-
tellectual parts.

While, *GAMER*, nor *KAN* doth overtop them, And such as have
been upon them do submit, this there is a wonderful clear sky
over head, though *Clouds* below pour down rain, and break forth
in thunder and lightning to the terror of them that are at the
bottom, yet at the top there is no such manner. More thinks I
have heard the *Sea* lay unto mee, *Vile worm*, *Vile wretch*, *Vile*
creature, *disloyal*. See how ready the *Winds* and *Sea* are at *Gods*
beck, and will not thou fear him?

1. *I have learned by my going to Sea, to love the world less than I did before. Love not the world; &c. 1 Joh. 2. 15.*

2. I have learned to know men, and the world, far better than I did before.

3. I have learned to prize a life in heaven, far before a restless and staggering life here on earth.

4. I have learned to be far more bold and wary of sin, than I was before, because I found myself so fearful of death, and drowning, many times in storms, when in the seas. I have read of a young man that

To the Reader.

that lay on his death-bed, and all that
ever hee spoke whilst hee lived, was this,
I am so sick that I cannot live, and I am so
sinful that I dare not dye. It is good to
keep clear of sin.

5. I have learned to live upon God,
and to put my trust in him more than
ever I did before, so that I can com-
fortably speak it; Psal. 7. 1. O Lord
my God, in thee doe I put my trust,
&c.

6. I have seen more of the Creation
by my going to Sea than ever I should
have done, if I had stayed on Land. The
Lord sets men the bounds of their ha-
bitations.

It is said of Eze-
kiel that he took
such delight
in reading of a Book (I with that thou mayest as much in this)
that hee said, *Parvo facio quoniam semper & deum, & quoniam
repetitum, repetendum.* The more I read, the more I am filled
on so read.

7. I have learned to fear God more,
and to stand in awe of that God who
hath the lives of all his creatures un-
der his feet (and is able to dispose both
of a mans present, and also future
condition, even as pleaseth him) than ever
I did before.

8. I have learned to pray better,
and to ply the Throne of Grace oftner with
my prayers for spiritual blessings, than
ever I did before.

9. I have

To the Reader, 61

9. I have so learned Christ, that I made it my work, and business, all the time I was at Sea, to lead my life so, as in the continual presence and aspect of the Lord, Psal. 16. 8. I have set the Lord alwayes before me, &c. and so I lived, and have lived, both at Sea, and also at Land, that I shall give both foe, and friend, and friend, and foe, their liberty to speak, and ob-serve me as much as they can.

10. I have learned to love my God more than ever I did before, and if I had not, I should appear to be a very rebellious Child, in respect the Lord has done so much for me, to preserve me, and mercy me as he hath done, in a cruel Sea, which is a place, as the Poet sings,

Luctus ubiq; pavor, & plurima mortis imago.

Good Reader, dost thou live in times of trouble, and daies of danger? then turn over this Book, and thou wilt finde that there is a wise and a powerful God in the Heavens that sits at the Helm both of Sea and Land, to preserve poor souls in them. Wouldst thou hear of those Sights and Wonders of the Lord, that those that go down into the Seas doe see? then wilt I commend this small Treatise to thee; what delightfuller thing canst thou read than a Theam, or Subject of the Sea, and Sea affairs? here mayest thou read, and perceive that my Nec inter vivos, nec inter mor-

Meer Heavens thought God to be every where, as appears by their Jews annals plane.

Quæcumq; accesserit oras, Sub Jove sumptis, &c.

As Demetrius Phalerus decaved the calamities of his Banishment by the sweetness of his Study, so I the troublesome Seas, and rude society, by mine.

I know that this poor Petee of mine has in it, its σφάλματα & Nov, its blacks, and spots, its Human frailties, which the good Lord remitt; yet in it is there truths Divine, and things very profitable and worthy to be embraced.

To the Reader.

*Libered from
bus omnes opes
consequitur, ut
militat, ut
nulla interpe-
lante, illo modo
in literis vivere.
Tully. I would
freely give all
the good in the
world, that I
might sit down
in the world, &
live, and lead
a studying life,
But it was the
Lords will that
I should travel.*

mortals, which cost me much pain, and
get some good out of it. When Nebuzar-
dan burnt the rubbish of the Temple, he
kept the Gold, &c. Though in reading thou
meetest with Creatures defects (which I
will assure thee was never writ upon Land,
but drawn up as I studied it upon water, in
the great and wide Sea) yet wilt thou
meet with many a savoury trash, if thou
hast but a gracious heart in the breast of
thee. Accept of it. My suite to you Rea-
ders is, that upon your perusal of it, you
would seek the Lord in its behalf, that it
may doe good to them that use the Seas. I
begge the prayers of every godly and gra-
cious Minister, into whose hands perad-
venture it may come, that he would pray,
that it may be instrumental to reform those
People that goe in the Seas, who stand in
need of instruction, and I fear perish for
want of it, and also of knowledge. I took
the pains (the Lord knows my heart) up-
on no other account, but so doe the Souls of
these good that goe down into the Seas;
and it shall bee my prayer perpetually, that
God would prosper this poor, and unbo-
lous Peere to every one of their Souls; certain-
ly that God that put me upon the dressing of
this wholesome and savoury Dish for them, will
bless it to them. Which that it may be, shall
bee the heavey, and constant prayer of mee
for you, and them, that the ever-living,
all powerful, and most gracious God, would
fire, and enflame your hearts, and cheere
in all the duties of holinesse, that both you
that

To the Reader,

that sit on Land, and they that go to Sea,
may find his favour, and such acceptance
as will direct your Souls and hearts in the
saddest journey, So prayeth he, that is,

Yours, willing to serve you in
Soul affairs,

DANIEL PELL

Study at my Late
Mansions in Hungary
first House upon the
Seynd, Louisa, May
4. 1619



Reader,

IT is impossible that any Book should come from the Press void of *Errata's*, provided thou knowest what belongs to Printing; therefore what thou findest amiss, in much meekness correct, for it is neither the fault of the Author, nor the minde of the Printer.

Præ-



THE PROOEMIUM.

I Question not but that the gallant Englishmans rare Navigating Art (and deserving Science) is an Art out-stripping Arts. Who will deny (but Ignoramus's) that this Art carries the Poop-lantern, or the high-boised Maintop-light, and many others for their inferiority and indignity, come on Stern? If any will go about to set up their own, what would such do, but Splendente Sole lucernam accendere, light up dim burning Torches or Candles in the shining Sun? Who will say that this pre-excelling Art, is not an Art of exquisite Excellency, Rarity, Mirability, and Ingenuity? Who will say that this Art brings not in fair Engleterra's Wealth, her Silks, her Wines, her Sugars, Spices, Stuffs, her Silver and her Gold, besides many other innumerable and unreckonable Commodities? Whence came Solomon to, and by all his Gold,
B Precious

The Prooemium.

Precious Stones, Silver, Ivory, Apes, Peacocks, Almug-trees? was it by shipping? He built himself a Fleet of Ships, 1 King. 9. 26, 27, 28. which were employed and sent about to that very end and purpose, to fetch unto Jerusalem the Gold of Ophir, and those other Barbary Commodities? And how should we come by the Silver Mines in Hispaniola, and those inestimable Riches that lye in great abundance in those remote Occidental and Oriental parts of the World, if we built not Ships, and sent them out unto them? The Riches that are in other Nations and Countries will not come to us; we must go down to Sea to them, and for them, if we would have them.

These Lads are Masters of the Seas, and the greatest Primes that ever crossed the salt waters.

They beat their enemies in the Seas, & make them run as fast before them, as ever the Beggars ran, or runs before the dogs, of whom

its said, *Cupiens evadere damno, Testicularum, adeo medicatum intelligit inguen*, rather than lose his life, he bites them off his stones: when an enemy is pursued, out of fear, goes overboard his Cask, next his Chests, and then his Boat, or any thing that may but lighten his vessel to escape his hungry followers.

Who will say that this Art (under God) is not England's safety from Forin-sical Invasions? If not, let that Octogesimus Octavus Mirabilis Annus speak, in which was that desperate attempt that the Spaniard made against this Nation, under God that little shipping that was then at that time in England, was wonderfully instrumental to scatter and break to pieces their long hatched and contrived purposes. Oh England! England! write this, and all thy other deliverances from those dreadful fulminations of Rome, in

The Proceimium.

ere is memorie tux foliis, in the brassy
 leaves of a never-dying memory; write
 them down, I'll say again, with the Pen
 of a Diamond. What would have become
 of England, if we took but into nearer
 times, viz. in our late Wars with Holland
 and the French, if we had not had warlike
 Ships out at Sea, both to have boxed them,
 and broke their bones? Under God, this
 shipping that is in England, has been in-
 strumental to keep the Inhabitants of our
 Nation in their Possessions, Houses,
 Lands and Livings, which otherwise
 would have been most miserably hazarded,
 and prey'd upon ere this day by a multitude
 of truculent and numerciful Wretches.
 Its said of Constantinople, that it is
 sufficiently fortified with three sorts of
 Bulwarks: 1. With Wood, 2. With
 Stones, 3. With Bones. By Wood is
 meant their warlike Ships, which they keep
 out at Sea in the defence of the City, and
 their Sea-Port Towns: By Stones, is
 meant their thick and impenetrable Walls,
 which is round about the City: And by
 Bones, is understood an invincible Num-
 ber of stout Sword-handling men, to
 fight any Enemy that shall or dare oppose
 them. Such a threefold Bulwark as
 this, is the onely way to keep up England
 in a flourishing estate and posture, and that
 in despite both of the Devil, and all its
 Adverlaries. Our warlike Ships are
 the best Walls and Sea-Port Castles that
 be about the whole Nation of England;

The Proemium.

keep but them up, and bid a button for the World.

Our warlike Ships at Sea are to us in England, what those Canes Allatrantes, sixe Stridentes Anseres, were to the Romans, which kept their Capitol, by whose barking and galling, if any at-

tempted those Treasury-Houses, the Citizens were presently up in Arms. Eng-lands Safety lies in keeping out their Gun-barking and Gun-fighting Ships upon the Seas, which scare our Enemies more than if the Devil were amongst them: Nay, they are as much terrified at the sight of one of our Warlike Frigots, as ever Brutus was with that Malus Genius that disquieted him the night before he died. Nay, they are as fearful of them, as ever the Burgundians were of every Thistle they did see, which they thought was a Lance, and every Tree a Man, and every Man a Devil. Every great Ship the Pi-rat sees in the Sea, betakes for a States-man of War.

Give but shalle
unto one of
these Coast-
creeping Pi-
rates, and alas
he is but a Vir-
fugiens hand
moratur lya
stridium. he
will not stay to
dance after the
Musick of a
lower Tyre of
our Ordnance,
but runs from
us like the
frantick Satyr,
who had no
sooner blown
his horn, but
ran away un-
nayed in the
sound of it.

— Non ita Bovem Argus.

Argus never kept his transformed Io, nor that watchful Dragon the Golden-fleece, nor Cerberus the coming in of Hell so narrowly, as our vigilant and watchful warlike Frigots do the Coasts and Ship-ping of this Land and Nation. And in-
deed, there is great necessity that they should act, and bestir themselves with a Juno's-like jealousy, a Danae's custody, and an Argus's vigilancy: for had they

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as many hands as Berytus, as many eyes as Argus, and as many heads as Typhcus, to dispose of, there's employment enough in the Sea to look about, and into every coast and corner of this Land, that the Enemy catch not hold of the Weaponless Merchant.

Our late ubiquitous Sea-ranging-Pirates, and our many other Onlandish Enemies call for it in their hands. Pirates in the Sea are harder to find than to conquer: they are Plants that are not sine Errore, tamen sine terrore, though they gad up and down in the Sea, yet have they no great matter of terrour in them. Non bene succedit culici Elephanrem mordenti, nec Scarabæo Aquilam sequenti; That Gnat thrives not that bites the Elephant, (that Pirate that fights an English Frigate will assuredly come to the worst by it.)

The Beetle will do no good in following I may say of the Eagle, and the Mouse will not be able to deal with the Elephant. Our (Anglicani Sculcatores-Ponti) Seamen, In campis pelagi Lepores urgent, Sylvasq; fatigant: They hunt the Pirate up, and down in the Sea, and sometimes they find an Ostend, or a Dunkirk Hare sitting in such and such a corner, under such and such a bush, squatted down very closely at an Anchor upon the skirts of our own Nation, and then is there brave gain, when our Sea-dogs follow after her. Now when these Onlandish Hares come upon our

Sailors, as one said of the Falconers Hawks, that they were hooded in the house, and never suffered to use their eyes, save in the hurt of other birds.

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An Outlandish
ship but once
encountred
with an Eng-
lish Frigate, like
the herb Tri-
gion, which if
but once bit
with an ill-
toothed Aspis,
will never
grow nor pro-
sper after.
Its better to
run than to
tarry.

*Coasts, they tremble every bone of them;
and they sleep as the tremendous Flare
does, both with their eyes and ears open:
Nay, if they do but once espy an English
Greyhound pricking up his ears, and steer-
ing directly towards them, away they start,
and either cuts Cable, or lets it run out
end for end, and away she betakes her
self into the great and wide Forrest of the
Sea, and the Dog runs with Topgallant-
sail after her; and if he can't come neer
her with his chops, he throws fire and
faggot into the breach of her, for the
quarrel grows as hot, as it did betwixt the
Giant and the Warrener (in that well known
Story) The Warrener finding a great-
boned Giant in his Lords ground, told
him that that was no place for him to
walk in, and if so be that he would not
depart out of it, he would be revenged
on him: Well, come on, says the Giant,
thou and I will have a fair single bout
for it: Nay, stay a little, says the War-
rener, before we strike lets pass a few
words, for by a parcel of bad words
we shall soon go together by the ears;
stand at a distance, thou dreadful Giant,
and I'll give thee some angry words.
So at his request the Giant did, think-
ing scorn of the worst that his Adver-
sary could do against him: The War-
rener takes his advantage, and having
his Arrow notched upon the string, let
fly, and called the Giant Rogue and
Rascal, and at every word he spoke,
flew*

The Prooemium.

flew an Arrow out of the Warreners bowe into the Giants breast: O dear, sayes the Giant, when shall we once fight? every word goes to the heart of me. *This handsomely applied, and understood, has something in it.*

Who will, or who can deny, but that by the Samuans valour, ingenuity, and undaunted Prowess, Nations round about us are both bridled, awed, and appall'd to meddle with us? I'll put this honourable Motto upon the Sailors back, pull it off who will,

Hostibus haud tergo, sed forti pectore
notus.

It was never known yet, that the English turned their backs on an Outlandish Enemy, and I hope they will so much stand upon their Honours still, as to scorn ever to do it, for the worst that a Foreign Enemy can do against them.

Fought he not three times most stoutly and courageously the Hollanders proud vaunting Armado, who came with his lofty Crest, the Broom at the main Top-mast head, as if the English Ships had been of some Cobweb-metal, and easily swept into the Sea? but what became of them and of the Broom, may some men say? I'll tell you what; The English took it down, and laid it most sadly upon Jack-Sailors breech, and upon the breech of the Hogen and the Mogen of Holland; and fetching most dreadfully the skin off both their buttocks, they

That which glares for a time in the air; and outbraves the Stars even of the first magnitude, forsooth; after a few days, or within a while plays least in fight.

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cried out unto England, more bitterly than ever Ovid did, when his father took him upon his knee, and whips him for his versifying habit:

Parce precor genitor posthac non
versificabo.

Good England lets but have peace with thee, and we will never meddle with thee more.

And have not these Thundring Lads of Mars fought the French's Armado, and the Spaniards, as well as the Hollanders, and cut them in the Pate, and in the Comb, more deep than ever the Grecians cut their Greek Letter ὤλον? and does not, and have not these Lads look'd upon all their Sea-engagements as τὰ κενὰ κινδύων, empty dangers; or, as Epictetus has it, μορμολύνια, ἢ προκωπῆαι; Scarecrows, and Vizors, which children very commonly are astonish'd at? which is but meerly out of ignorance; for as soon as once known, no longer are they terrible.

These are they that fight Englands Enemies with as much fury as ever Scanderberg boxt the Turk; of whom its said, that he was so earnest in his blows, that the blood would often start out of his lips.

These blades with their great Guns have made the blood start out of the Flemings sides, and run out at their scuppers into the Sea.

These Lads are of a Scythian-metal, of whom its said, that they had rather hear the Neighing of warlike Horses, than the sweetest and melodiouslest Musick that under the whole Heavens. Stout-hearted Sailors take more delight in the hearing of that Warlike Clangor of their smokeringing Canons, than in the sweetest Paven or Galliard the skilfullest Musicioner

The Prooemium,

fictioners can play them.

These fight Englands Enemies, ut Ajax, & Ulysses, pro Achillis patropia, ut Elchines, & Demosthenes, pro Stada sua, ut Hippomanes, & Atalanta pro pomis aureis.

These are the Gun-handling and Cannon-firing Lads of the World, who make their Guns out-flame those Horrida Ætne, & Incendia Vestivii. Stumbelo smokes not more terribly than these mens Ordnances do, when they encounter their Enemies in the Seas; and their hearts shrink no more in the firing of them, or being fired at, than the Leviathan of the great and wide Sea, when either Brasse or Iron is hurled at him, Job 41. 27. Cannon-billers, when they fly in thick as hail about the famous ears, they no more regard them, than the Leviathan does the throwing of darts, Job 41. 29. which he counts as stubble, and laughs at the shaking of of the spear. These Blades laugh when broad-sides are poured into their Ships:

And let me tell you a strange story, You are Cousen-Germans to the great Leviathan in the Sea, his heart and yours are both of a metal; Ver. 24. His heart is as firm as a stone, yea as hard as a piece of the nether Millstone. Its, not the loud Peals of Ordnance, and of broad-sides from your Enemies, that will dismay

What Job says in one case of the Leviathan, I'll say in another of the Sailor, Job 41.

33. Upon earth there is not his like, who is made without fear.

I'll say of Sailors, what Paternus said of some Caitiffa in his time in Rome, quod nequiter ausi, fortiter extitit, that what they wickedly attempted, they desperately performed.

The Prooemium.

or break your hearts. Nay, when the Sea is on a curded dye of gore blood, and runs as freely out of the Skippers of their Ships, as water does down the London Pipes of high-tyled houses in a rainy day, these Lads have as good a stomach to behold it, as ever Hannibal had, when he saw a pit of Mans blood, and cried out, O famosum spectaculum! he was so far from swooning at it, that he took great delight in it.

Our Sailors, like the Romans, are so used, not only unto gladiatory fights, but great roaring Gun-fights, and bloody Spectacles; and this acquaintance that they have got of Wounds and Blood, makes them the less fear it in the Wars.

These are the Lads that make their Guns to roar far louder (upon their Enemies) than Homers Mars when hurt, whom the noise of a thousand rump and bells could not drown.

These are they that do (totum concutere Orbem) puzzle and amaze the whole world. Where ever these go, and sail, they give every Coast a most dreadful Alarm: And that Immortale nomen that these blades in their late Wars have got, is daunting terrible, Prope, & Procul, far and near: so that they are talked of, not onely Lingua Gallica, but, Italica, Turcica, Arabica, Persica, Belgica, & Hispanica, &c. and with, and by all the Tongues that be in the World, and bapned at the Confusion of Babel.

These

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These Lads, who ride in the golden Saddle of their Wooden and Warlike Horses, over the great waves and billows of the seas, are of the very same metal of that proud prancing and curvetting Horse in Job 39. 19, 20, 21, 22, 23, 24, 25. They are men whose necks are clothed with thunder; They with their Frigots go on to meet the armed men. They mock at fear, and are not affrighted, neither turn they back from the Sword, or all the Ordnance that's fired on them. They say amongst the Trumpets, The glittering Spear and thundering Guns, Ha! ha! They smell the battel afar off, and the thunder of the Ships and Captains. They rear the Waves of the Sea in pieces with their fierceness. And what Job 41. 19. speaks of the Leviathans mouth, I may say of these mens Gun-mouthes, Out of their Gun-mouthes go burning lamps, and smoke and sparks of fire leap out of their Gun-nostrils, as out of a seething Pot or Cauldron. Nay, it's wonderful either to see, hear, or think, how cheerfully the Mariners will shout, and throw their Caps over-board into the Air and the Sea, when they come unto an Engagement; and though shot fly as neer their Coats and Caps, as the Grecians accēt came unto their Greek letter Κόκτω, they turn but up the nose at it.

These are they that do Thunde armie, & fulminate can Bombardie, chunder in their arms, and lighten the night with their guns.

Who will, or who can deny, but that by this Art Mariners have the fairest and fullest view, and delightfulest aspect of the whole Creation, above all others whatsoever?

The Prooemium.

These are the
Lads that bark
against the
Crucifix of
Rome. It has
been a Papal

Proverb, that never any bark against the Crucifix, but he ever ran mad. But see you not how our Sailors keep in their right wits, notwithstanding all this? These are the Lads that have taken as much pleasure in setting the Hollanders ships on a fire, when they engaged them in their three last dreadful Disputes, as Alexander did in Perspolis, when it was on a burning blaze; or as Alcibiades did, in seeing that Athenian heap of Scrolls on a fire, of which he said with much rejoycing, *Nunquam vidigem claustrum*, I never saw a better fire in my life.

What Art or Science is there in the world that outstrips this? Let them come forth to match her. I have read of one (in Aristæmus, Ephemeris by name) who did so much admire his Mistresses beauty, that he challenged all the Beauties both of the East, West, North and South, to compare with her. Truly, so much an admirer am I of this rare Art of theirs, who have by Providence been conversant amongst them little lesse than a full Quatuorenium of time, that I am transported to say, Let the Wits of the East, West, North and South, come in and compare, as much of the flower, strength and wit of Man, and wisdom of the Creator, is centred, and apperens in this one Art, and is daily demonstrable to those that are but tantum beholders, as is sufficient to put the ingeniousest piece that is into a Labyrinthical admiration.

And

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And this rare Art is (Nuper admodum) of late, within these few years more abundantly advanced and improved than ever; and I believe (if my judgement fail not) grown up into a Superlative perfection, than can or does appear to have had or been in quondam times or ages. Was there ever more Merchandizing, than there's now? Was there ever more crossing and adventuring upon the Salt-waters in Ships, than there's now? Was there ever more braving or ranging the Seas out of England, with great and terrible Fleets of the Warlikest Ships that ever were seen in the world before, than there's now? Was there ever more going down into the great Waters from Country to Country, according to Davids phrase, than there's now? Go but 10 years past, and enquire of them, and they will tell you, We never practised so much in the Art as you in these days do. Before the vertue of the Loadstone (that pointeth out the North) was revealed unto the Mariner, its not to be spoke with what uncertain wandrings men were driven about, following doubtful conjectures, and fallacious accounts and reckonings, indirectly floating here and there, rather than sailing the right and direct way. When the weather was fair, when either Sun, Moon or Stars gave their light, they crept about the Coasts of the Earth, sometimes by the help of Lights belied up in high places for their direction; sometimes by the help of
Towers

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Towers and Trees not far from the shore, and with a great deal of anxiety and perplexity of minds; and great danger of shipwrack, they went to and again upon the Seas: but if the Heavens looked angrily upon them, that they were Cloudy, Sun, Moon and Stars withdrawn out of sight, and Tempests drawing on, they knew not whither to go, nor what course to take, nor what way in all the Universal World, to turn themselves unto for the best. What manner of joy may we think could it not be unto the Mariners, when at first (what-ever an unthankful generation of men that be now in the world do think of it) when this Magnetick Neptune was found out, and ever since has been their never-erring and never-failing guide, which does shew unto them the path that they are to trace thorow, and by those innumerable Rocks, Quickfands and Shallows that be in the Seas, though it be, or were in the darkest night and cloudiest sky that ever was? this points them out the several Angles of the North, South, East and West, so that they can now most certainly judge in what Coasts of the world, in what Latitude of places they are in, as also of what parts of the Earth, and of what Ports they directed their course unto in sailing.

The first that ever found out the Loadstone (that I ever read of) was Nicander an Herdsman of Magnesia, when feeding of his Cattel, observed that the point of his

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his Pastoral Staff, and the Hednails of his shoes did stick in a place of ground where Loadstones were, insomuch that he was very hard put to it to remove his feet from the place he stood upon, and so standing admiring what secret virtues there should be in the place he stood on, or in the stones that were under his feet, he took it up, and made report of it, but none was there in all Magnesia, whether far or near, that knew the right use of it.

It has been observed, that this Stone has been found some Ages ago, but not the use of it: both the learned and the unlearned at those times in the world have had it oftentimes in their hands, and turned it to and again, but could never make any thing of it. And until of late, the world was never sensible of its turning unto the Pole, nor its use in Navigation, nor in the Art of Dialling.

The greatest and the purest Wits and Conceptionists of the world at those times, were not able to finde it out, and so it lay by the Lee, as I may so say, for a long time; yea, for divers hundreds of years in the secret Bolom of Natures Majesty, and none in that time knew the use of it. Some are of opinion, that the use of this stone has not been known in the world save of late, at the exhibiting of Christ unto the world in the year of our Lord 1300 or thereabouts; and that the world has been without the knowledge of it for above 3000 years and upwards. But now, the Lord taking com-
passion

Loadstone, q.
Lead stone, in
Latine Magnes,
because of its
great force &
verue; in
Greek 'Ηψδ-
χλαις, Hercu-
lean, because of
the strength
thereof; among
the Hebrews
אבן שבת
are inendo, be-
cause of its re-
taining and
holding things.

The Prooemium.

This Stone comes out of Elbe, Norway, Bengala, China, &c. Now what this secret virtue is that is in this Stone, none can tell: Philosophers are of opinion, that there is a secret, and an occult quality ingendred naturally in the Loadstone by that spirit that wrought in the composing of all other stoner, and that is the cause. Others

are of opinion,

That there be certain incorporeal and spiritual evaporations and effluvia which proceed out of the Loadstone, and these are the causes thereof; but to assign a certain, positive & determinative reason, is impossible: for Nature would have many things hid in the bosom and lap of her Majesty, which she would not have the understanding of man to attain unto, and so it remains unknown to this day, and is more to be admired than searched into.

passion on Mankind, did make mortal man happy, by declaring the secret Virtue of it unto Goias Melphitanus, who had the revelation of the usefulness of this Instrument of the Mariners Compass, by the help and benefit of which, Ships do now discover the remote parts of the world, that were unknown heretofore, which lay hid, (like Aristotles Works *Αδολογητον* & *μη ενδολογητον*) and though publick to, yet not made known. This Stone is now become the Seamans most faithful Conductor to all their Ports and Havens, whether far or neer; and also unto them that travel by Land, it is no lesse helpful, when they cannot journey but by the Card: This is another Mercury, and a most certain guide in all journeys whatsoever, in respect it is the most powerful Ruler of the Iron generation.

Now I hope it will appear by all this which I have asserted, that in Ages past there was no such going down into the Seas as be in these days; for how should they use the Seas, when that they had neither Card nor Loadstone?

But that I may now passe, by this rare Art we can go and talk with Spain, (and fill

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fill our Coſſers with his weſt-Indy Plate) and other Nations far off, as well as round about us. This Load-ſtone, with a fair gale of wind, will carry out our Warlike Boats unto Spain, who have been the cauſers of all that effuſion and expence of blood that has been ſhed both in England, Scotland, and Ireland, and in all the other remote parts of the World, in which they have maſſacred many Engliſh, whoſe blood cries up to heaven for vengeance againſt them, Rev. 6. 10.

By this Art we make the whole World to tremble: Not a few of thoſe Southern Kings and Princes have quaked at our Warlike Fleets, when been in the Mediterranean Sea amongſt them, viz. Spain, Portugal, Italy, Turkey, Barbary, France, &c. Our Fleets when amongſt them are Ad terrorem uſque ſpectantium omnium! an aſtoniſhment to them all, and are at this day a terror ſtill both to the Turk, Spaniard, and the Pope.

By this Art has the world, and all the remote parts thereof, been further viewed, diſcovered, courted, and ſailed into and about; ſo that England wants not her trafſick and intercourſe with various and multitudinous Nations, how far intervall diſſever; nor for Knowledge; neither (in Theologicis, & rebus Humanis) in Divine and Humane things, of which ſhe is admirably free of; both to promulgate, convey, and communicate: So that certainly there is ſomething of great importance to

53 years before the Incarnation of Chriſt, at Julius Caſar his coming out of France into England, England worſhipped Idols, viz. Mars, Mercury, Minerva, Apollo, Diana, &c.

The Prooemium.

The Gospel of Christ came into England at the first by shipping, says Chronicles, & that Joseph of Arimathea was the first bringer of it into this Land.

Undoubtedly but he that filled Bezaiel & Aboliah with the Spirit of wisdom for the work of the Tabernacle, Exod. 31. 3. has not discovered the use of the Loadstone, & the Art of Navigation unto mankind merely for bare trading withal, but for some higher end.

be eyed and considered in the Lords discovering this (Arcem obnubilatam) difficult and intricate Mystery, who will gainsay me in this? that there has not something of Divine Providence appeared as a moving cause, or the *Causa Procatartica*, in God, to give man light and understanding in it; to this end, that the light of the glorious Gospel of Christ, which is the great power of God unto Salvation, might be transported, and freely preached and held forth unto those multitudes of ignorant and fettered captives of Satans in those dark mansions, and remote Regions of America, and unto the other black-nighted parts and corners of the world also. We have now, by the help of shipping, many Plantations up & down in the western parts of the world, which are and will be, by Gods assistance, promoters of the interest of Christ, and instrumental in the pulling down the interest of the Devil. We read of the Apostles, and the disciples of Christ, yea of Christ himself, that they made use of shipping unto all the Islands they travelled to, and Continents, without which, how should the Gospel of Christ been made manifest?

It is observed, that the use of the Loadstone was never known in the world till Christs coming. I would infer thence much more (if there be truth in History) That God was fully resolved at the coming of his blessed Son into the world, to give man the right use and understanding of it; to that very end, it might be the golden

The Protreitum.

golden Key to open those many locks, bolts, bars and doores, that lay upon the face of the Creation, which was little known or discovered, till the Art of Navigation sprung up, and came into the world: So that by this Key the door of every Nation is opened, to let in the Gospel of Christ amongst them; and God has given man that dexterity and knowledge in this Art, that his love unto the world, Job. 3. 33. and the Name of his Son Jesus Christ might go far and near, in all the remote parts of the world over, there being no other Name, neither in heaven nor upon earth, by which man can be saved, Act. 4. 12. but by this.

This is an Art now which this Nation of late, and several other Nations also in the world are grown wonderfully dexterous, ripe, and well accomplished in; and some excelling one another. Its said of the Turk, that great Potentate (the three half Moons, or the Top-gallant Sail of the World) that he is no great Mariner, and if he had but that skill and Art that other Nations and Countries have in Navigation, he would have attempted to have ranged the whole world over; he would have been in Wars with Nations, though never so far distant, and would have striven to have had a greater part of the world than he is in possession of; he would have had the Silver Mines in Hispaniola ere this day, but that he knows not how to sail his ships thither.

But, its time now for me to lay the Force

The Prooemium.

Topfail of this my Compendious (why I fear) rather prolix Prooemium upon the Mariners Art, upon the Back-seeds, and so lye by the Lee. Loquuntur Nautæ, Loquatur Ars? Is not this now a rare Art, by which the glorious Gospel of Christ came into this Land? and by which comes in all the delicate Fruits, Commodities, and scattered Excellencies that lye up and down in the Creation, to our very doors? I will then no longer hold you in the Porch of this delightful Prologue, lest you should think your expectations to be either frustrated or defrauded; for there's a better Palace of Discourse to walk in, and better banquetting-stuff to feed on. My Anchor when is on board, if that you will put off with me a little from the shore, and launch out into the main Ocean, come now, for its high-water for the Frigate of my Discourse to turn out withall. When that the Fore-Topfail of any Ship is once loose, no surer sign than that the Cable is upon the Capstock, and that the ship is a going to make sail.

I'll deal as kindly with you, as *Heczekiah* did with the *Babylonish Ambassadors*, *Isa. 39. 2.* as he shewed them the house of his precious things, the silver, & the gold, the spices, and the precious ointments, and all the house of his armour, & all that ever he had: So will I set before you the great works and wonders of the Lord in the Seas.

H. May ©:



Nec inter vivos, nec inter mortuos.

Neither amongst the Living,
nor amongst the Dead.

O R, A
Compendious Improvement
of the S E A.

PSAL. 107. Ver. 23.

*They that go down to the Sea in ships,
that do busines in great Waters,*



O R our Introduction in-
to the words before us, our
care shall be to ballance
every word and circum-
stance that's either *consi-
derable* or *materiall* in
them: To that end you may behold
that mature and goodly fruit that
grows as plentifully upon this *Scripture*
stalk, as did upon that pregnant and most
fruitful Tree *Pliny* greatly gloried in,
C 3 which,

*Sunt Tibures
Tullus omni
genere Pomo-
rum, alio ramo
nucibus, alio
bacis, alio ficis,
pyris, prunis,
malorumque
generibus, &c.*

which he saw at *Tiburnum*, bearing all *No-
velties*; upon one bough grew di-
vers kinds of Apples, and that of divers
colours, some red, other some yellow,
&c. some of one colour, and some of
another; upon other some boughs grew
several kinds of Nuts, and upon other
some again all sorts of Berries, upon
other some again Pears, Plums, Oranges
and Lemmons, &c. Now who would
not but take delight to have seen such
a Tree as this, were there but such an
one in the world, that bears all those
varieties of fruits, which the many and
several Trees of the world bring forth?
I question not but that the handling of
this Text of Scripture will afford them
that have a sweet Spirit breathing in
them, as various, and as delectable No-
velties as they can desire. *David* calls
some of his Psalms *Michtams*, which is
in the Hebrew, *Golden ones*, as being
full of choice treasure. And what will
you call this Psalm, I pray? I will as-
sure you, that this is neither a *Silver*
one, nor a *Lead* one, but a *Golden*
Psalm, which is neither empty of worth
nor matter. It was the usual manner
of the Hebrews to say, that all those
things were of God, which were chief
and most excellent in their kinde, as the
Princes of God, *Gen. 2. 23.* the *Mount-
ains of God*, *Psal. 36. 7.* the *Trees of*
God, &c. We cannot say that the new
composed Psalms of this Age are infal-
libly

libly Divine; but I dare conclude it, that this Psalm is, and proceeded from God into Davids heart: and herein is, and lies the excellency and dignity of it.

For the Division of the words, there be four things presenting and offering themselves unto our consideration:

1. The *Persons*, in this word, *They*.

2. Their *Posture*, in these words, *going down*.

3. Their *Business* or *Occasions*, in these words, *that do business*.

4. and lastly, *Great waters*, in these words, *In the great waters*.

The *Persons*, *they*, are to be considered under a threefold respect and denomination, as they are most commonly.

1. *Juveniles*.

2. *Cognoscentes*.

3. *Servi*.

Juveniles. They are then young men that use the Seas, (such as are *(robore nati)*) full of manhood, resolution, strength and valour, men that are of rugged and undaunted Spirits and dispositions; *Sea-headed*, *Sea-brain'd*, *Storm-proof*, hardy and stout to act and perform their hard and laborious *Water-service*, even in all weathers that blows whatsoever. And is there not a necessity now that they should be of this *Tarponling* and *Brass-pot-like metal*; who have perpetually the *(Frens indignantis)* froth-fowing, and bill-swelling *Seas* to ride o-

These Lads are (ad insula Halcyonis contraventum) like that bird Naturalists write of, which evermore breasts her self against the wind.

These are they that can live *Fame*, *frigus*, *illuvie*, *ignis*, *inter* (ana, vapoq, membraq) *sapo* torrida *gelu* habent.

An Improvement

ver, in their unruly and uncommandable wooden Chariots? By these, dangers are despised, difficulties adventured on, terrors contemned, fears laughed at, cowardize vanquished, generosity and manhood is the onely thing that is in repute and esteem with them: And is there not a necessity that it should be so, and that every one that will take upon him to go to Sea, should be (*a Ludibria rerum humanarum fortiter contemnens, ac aleam fortuna novercantis ridens*) one that can pluck up a good heart in the midst of the stormiest Seas, or proudest Waves that ever elevated? Youth now is the prime time for the Sea, because the body is in its best abilities to endure the Cradle-rocking Waves of restless *Amphitrite*: Ἰδὼι γοῦν τὸ γῆρας ἐστὶν ἀνδράποισ βαρύν, Old Age cannot brook the unkindness of the bouncing and rowling billows of the Seas, for it makes their bones both to crack and ake; and its very frequently seen, that when men that have used the Seas long, and are come into yeers once, that they betake themselves to their heels, and bid farewell unto it, as Gulls and Cormorants will hasten to banks or sheltring places, when they see a storm a coming upon the Sea: They can endure it no longer.

Let this word then ring in the ears of those many thousands of young and stout, valiant and hardy pieces, that go both in the *Merchant*, and the *States Service*

The Sea is
Navigandi lo-
cus, aramen
commodandi
non. Its good
for navigation,
buried for ha-
bitation.

Service of *England*: Had I but that faculty that *Pericles* that famous and learned *Athensian Orator* had, I question not but it would take place, of whom it is said, that when ever he came up before the people, ere he left them, he did *in animis Auditorum aculeos relinqueret*, leave an itching upon their spirits.

Remember, young men, that as you are in your prime for *States*, *Commonwealths*, or *Merchant Service*, that you are also in the same plight and equipage for *Gods*; though you be now in your warm blood, yet there is a time of infirmities a coming on, wherein your fiery spirits will be cooled, and your *blood-shedding hands* exceedingly weakened. The time is coming, when you shall say, *Ecc. 12. 1*. We have no pleasure in the gallant *Ships* that sail the Seas; We take no delight in seeing the brave *Gallies* that go with Oars, nor in the thundring and firing of Guns, nor in the sound of that ear-pleasing noise of Trumpets, that play their *Warlike Levets* upon the gilded *Poops* of the State of *Englands* Ships. Somewhere be (though God knows very few) amongst you, which do both serve, and really and sin-

I have read of *Alphonso* King of *Spain*, how that he was petitioned to succour a decayed Knight, but inquiring into the reason of his poverty, said, Had he young, spent his estate in my service, I would supplie him when old. Is it well if God say not of you at last who forget God, that you served the *States*, the *Merchant*, and the *Devil*, and now when you come to dye, you would have heaven,

and pardon of sin, G^d, get you to hell. So of *Hermanus* in the (*Bohemian History*) that that great Countie, when he came to die, cried out most bitterly, that he had spent more time in the *Palace* than in the *Temple*. This will be the cry of *Sailors* one day, that they have spent more time in the Seas, and in the *States* and *Merchants* Service, than ever they spent in *Gods*,

cerely

cetely fear and love the Lord, and God will remember them, and all their obedience, *Jer. 2. 2. I remember thee, the kindness of thy youth.* God is a great observer and notice-taker of the kindness of those that serve him in their youth; and he takes notice also of the hard-heartedness of those that neither fear him, nor obey him. *Isa. 1. 2, 3, 4. Hear, O Heavens, and give ear, O Earth! The Heavens and the Earth blush at the graceless lives that you live and lead in the Seas.* Lay it to heart, I beseech you, and consider how flexible and how obedient some young men are unto God, and how vile, stubborn, rebellious and obstinate you are against him. Serve God with as much vigour, strength, heartiness and cheerfulness, as you serve the States, or the Merchant; you will hazard and venture your lives over and over for them, what will you do for God then? Will you throw out of doors all Religion, and the worship and fear of God? Will you do the *hard Service* of the Common-wealth of *England*, and will you not do the sweet, blessed and easie Service of the Lord, which will in the end bring you greater Salary than they can give you? Live then in Prayer, Reading, Meditating, and all the good means, that you may in time have that carnal part that's in you, killed, and sacrificed unto God.

2. *Cognoscentes.* As none will say but

but that the Sea requires the yong mans Service: So I think none will deny but that it calls for judicious, knowing, and understanding men to be employed in it. And such as have good skill in the *Mathematicks*, and in the use of those many Navigating Instruments, which Mariners take to Sea with them; viz. *Square, Cube, Astrolaby*, &c. and in all those needful *Nautical, Astronomical*, and *Mathematical* questions, to the end they may be well accomplished for such undertakings, and apprehensive, positive, and determinative, as to the *Latitudes, Longitudes, and Localities* of Countreys. Nay further, those that will take upon them that boldness to sail rich and costly Ships in the Seas, they ought to be no crown-crazed-novices, but such whose heads are well versed, and bear with a perfect knowledge of all those *Sands, Rocks, Shallows, Sea-depths* and *Havens*, that be either about *England* here neer at home, or about all the other *Forain Nations* and parts of the World that are traded into, and far from home: Otherwise, if they be destitute of this accurateness, what mad work will they make? that Ship is sure to go to wrack, when the Master of her knows not how the Sands, the Rocks, and the Shallows lye, nor how to shape his course into a farre-Country Haven, when he is at the mouth of it.

What a learned man in one case said of the unlearned people of the world, I may say of the unlearned & unskillful Mariner, *τὸ ἀγνοεῖν ἐστὶν ὡς τὸ ἐξέρχου ἐν τοῖς σκοτεινῶν*, To be destitute of learning, is to dance in the dark. To go to sea without *Nautical accomplishments* is the only way to throw the ships upon the Rocks.

When

When *Solomon* built his Navy in *Exion-Geber*, (1 King. 9. 26.) whom God had richly endowed and qualified with Wisdom above all men that ever were, or shall be in the world again; We may reade, that he would not send his Fleet out of his Harbours into the Sea by *Cock-brain'd fools*, and Novices, but by and with Men that had good knowledge of the Sea, ver. 27. And *Hiram* was one of his chief Navy and Admiralty-Commissioners appointed for that very end, to take examination of the Abilities of those men that would undertake the careful sailing of them; and thus taking special care in the ordering of *Solomons* Navy, by manning them with such men as he had knowledge of, and experience in, both for Art, Skill, and sufficiency, he sent them out, and many of *Solomons* household (as Passengers) went along with them into *Barbary* for the gold of *Ophir*, and many other Commodities, which is (as *Josephus* affirms) *Terra auri*, A Land of Gold. A wise Governour, or prudent men that are in Authority, will pitch upon, and enquire for the skilfullest Mariners to sail their Ships withall: Ingenious Architects will have none to work for them, but skilful and able builders.

He had need to have an head as subtile as the Serpents, eyes as sharp as the Lizards, scent as quick as the Vultures, hands fast as Harpyes, feet swift for work, that will take upon him the charge of great and considerable ships. How careful have learned men been, not only to write of the nature of all those herbs that are meet for food, and of such as have a medicinal vertue in them to cure diseases; but of those also that are venomous and poisonous, to the end that men being warned of them, might shun them as perillous? The like care has been taken by men to give the Mariners notice of the Rocks, Sands, and Shallows.

Now

Now whether the Mariners which were provided by King *Hiram* to go down into the Sea, had the use either of *Card* or *Loadstone* to direct them in their Navigations, to me its dubious, and, if History tell true, they had not the discovery of their use, and of the *Loadstones* turning or pointing unto the *Arctic* and *Antarctic* Poles, for *Solomon's* Navy was built many years before the coming of Christ, and until, and after Christs coming (is the judgement of many Writers) that the use of the *Loadstone* was not known: So that to manage this Voyage, its more than probable, that they sail'd their ships within sight of Land, (and took the calmest time of the year to go in) and being in the *Mediterranean*, which is but a small run, they might make shift to sail their ships from the neerest parts in the Land of *Canada* into *Barbary*, which is no great distance, though without the use of *Card* and *Compass*. All those places we reade of in Scripture, as *Tarshish*, *Sheba*, and *Dedan*, *Ezek.* 38. 13. *Tyrrus*, *Zidon*, *Arvad*, *Dan*, and *Javan*, besides many others, were Sea-port Towns and Cities, *Ezek.* 27. 7. and these were all of them bordering upon the *Mediterranean* (if my judgment fail not) I do not find mention of one place in all the whole Scripture, that *Zebulun's* Tribe, the great Mariners of those times, ever went unto, that was beyond, or out of the

Of what use the Hazel rod is unto the Metallaries, to find out the Beds and Mynes of Precious gold and silver, which is after this manner, That way it inclines, there lye the Veins, & this they call their *Divina virgula*; Of the very same use is the *Loadstone* to our Mariners, by it they find out the remote corners, and spicy Islands of the world.

the *Mediterranean*. They never traded into the *West-Indies*, nor into the *East-Indies*, or the *Northern* parts of the World, nor into those many parts that are since sailed into, and discovered. Its likely they sailed from one *Harbour* to another in the *Mediterranean*, but never came or went out of the *Straits-mouth* into the great and wide Sea; which if they had once done, its very likely they had never been able to have found their going out at it again, and so been disabled of ever bringing of their Ships back: any more into their Harbours. Now *Jacob* prophetically said, that he would bless and prosper the *Mariners* Tribe, both in their goings out, and comings in, *Deut. 33. 18.* and his blessing of them, by keeping off the raging winds, and directing them where to go in the deeps, both from Rocks and Sands, supplied the absence both of Card and Loadstone, and was as good to them, as if they had had the use and knowledge of them.

He that would take charge of a ship, its requisite that he should be a man, *plurime, multa, ac prope infinita lectio- nis*, one that is well versed in the lying of the Rocks, Shallows and Sands. Fire-lights are set upon the Sea-coasts of most Countries, as that fire-light that was fixed upon the uttermost wall of *Jerusalem* on the North side, called by *Cosmographers*, *Tarris Turris*, because it was a guide to the people that were out in the night (travelling to the holy City) that they might not wander from the right entry of the gates of the City.

But to let this discourse pass, I think it will not be denied, but that I may say (*uno ore conclamant omnes*) all that are wise will cry up able and knowing men,

well versed in the lying of the Rocks, Shallows and Sands. Fire-lights are set upon the Sea-coasts of most Countries, as that fire-light that was fixed upon the uttermost wall of *Jerusalem* on the North side, called by *Cosmographers*, *Tarris Turris*, because it was a guide to the people that were out in the night (travelling to the holy City) that they might not wander from the right entry of the gates of the City.

as the serviceablest and profitablest to sail their ships. Does not that woful experience of the sad miscarriages of many brave gallant Ships in *England* declare, and attribute it unto the weak and insufficient undertakings of men that would go *Masters*, and *Pilots*, and I know not what, when they have not been able to perform that weighty trust and charge imposed on them? How have many *Boats* mistaken themselves in the *Light-houses* about this Land of ours, supposing them to be lights in other places, which are at a great distance from each other, and hereby some have run their ships on ground, and others have lost both their ships and lives? Certainly then its very requisite, that those that go into the Seas with ships of such worth as they do, that they should be well acquainted and furnished with all those Nautical dexterities that tend both unto the preservation of ships and lives.

A Traveller at Land, that has many hundreds of miles either to ride, or foot, and not knowing above ten or twenty miles of the way, he will not take it as sufficient that the Countrey that he is to go unto lies East, West, or North, but he will get himself a short schedule of the names of all the Towns, Countreys, or Counties he is to travel by and through, and this note he carries with him in his Pouch for his guide and dire-

direction. That which I would infer now from this, is thus much, That it is not enough for a Sea-man to know that his course to such or such a Countrey lyes South, East, North or West; but its requisite that he should have an exquisite cognisance of the Rocks, Sands and Shallows that lye in his way, that thereby he may be in a capacity to save both himself and the ship he takes charge of, otherwise he may sing, *Qui non audiverit, post dolebit.*

Had they not need, think you, to be skillful men, that will venture themselves to go into the Sea, where there is neither *Lanes, Foot-paths, High-ways, Houses, Countreys, Trees, Sea-marks, Mercuries, or men, to ask which is the way to such a place?* but all the directions that they can procure in their long Travels, are fetch'd from the *Pole* and the *Stars*. These are their *Mercuries* that they consult withall, the men that they ask for the way unto any place, and these guides dwell in the Heavens, they come not down out of their Orbs, to tell the Sailors whereabouts they are in their Voyages in the Seas, neither are they sociable, or to be spoke withall, and yet notwithstanding though they be both mute and dumb directors, yet can the Mariners interpret their Language, and pick out their way in the Sea out of them, and get intelligence from them (though they be many hundreds of miles

miles from them) both of their advancing and disadvancing, which they evermore compare with their Card and Compass.

What mad work would unskillfull men make with a ship, were they two or three hundred leagues in the Sea off any Land? even let her drive this way and that way, like a company of children in a small Boat, that's carried with great violence down the Tide or Stream. *Phaeton got but leave one day of his father to rule the Horses of the Sun, and for want of art and skill, overturn'd the Chariot, and set the World on fire.* The like mad work would many men make, were they but trusted with ships in the Seas, either set the Vessels they sailed in upon their heads, or run them upon the first Rocks and Sands they came at, and thereby involve themselves in a dolorous labyrinth, than ever the *Cretan Minotaur* was shut up in. The Sea is like that *Egyptian Labyrinth* which Histories tell of, that was full of dark and intricate mazes and turnings, so that there was no passing in nor out, without Guide, Torch and Candle: So no going to Sea without Card and Nautical skill.

Have they not great need to be pregnantly well skill'd in the Precepts of Navigation, and that after the exactest manner that can be, in all those Rocks which lye lurking in the Seas to catch

D

ships

Had they need to be better Artists that go down to sea, than he in *Phrygia*, who when finding a disproportion betwixt a Dial & the Sun's motion, thought surely that the Earth was moved from its Centre, or that the Sun had taken a new course, but suspected not that the Dial had been shaken by an Earthquake

They that
will go to Sea,
had need be Ex
procta praeſci-
entes ſpecula
ventura viden-
tis: men look-
ing about
them. He that
will ride, we
ſay, muſt have
an eye ad ſu-
percrum, to
the running of
the horſe: He
that will plow,
ad arandum be-
reus, muſt keep
the ox in the
furrow: He
that will hunt
muſt have an
eye ad indigan-
dam canem;

and he that will

ſail, ad Navigandam Navem.

Quod in Navi gubernator, quod curra
agitor, quod in choro praecentor, quod ducitq; Dux in exercitu. A ſkilful
Maſter in a ſhip, is a comely thing.

ſhips by the Keel, and in all thoſe Quick-
ſands (which many ſhips are ſwallowed
up with) how they bear and lye, which
things are engraven in their Maps and
Waggoners, to that very end, they may
not periſh nor be to ſeck? Surely Sail-
ors ſhould be as cautious in the Sea, as
the Foxes of *Thrace* (which is a very
cold Countrey, and ſubject unto much
froſt and ſnow every Winter) are, who
will not, when they are to paſſe over
any frozen Pool, come upon the Ice
without great fear and jealousie, laying
their ears unto the ground, to liſten if
they can hear any ſtream of water bub-
bling underneath, which if they do, then
back they go as from an unfound and
dangerous paſſage; but if they hear no
breach of water underneath, then on
they go very boldly.

But to conclude, every one that uſes
the Seas, has not the ability to take
charge of ſhips, though for advantage
ſake they would be undertaking. To
ſuch I ſhall ſay, what *Sylla*, that *Noble*
Roman ſaid of young men, That they
muſt firſt take a turn at the *Oar*, before
they come either to the *Helms* or *Stern*.

Such Novices as thoſe that have no
ſkill, when that they come once to loſe
ſight of Land, they have not the Art
not

nor Prudence to judg how many leagues they are run in distance from it; for being in the water, though they sail never so many leagues, water is all alike at the furthest run, as it was at their first setting forth. As it is with the Sun-dial, even after the same manner is it with the Sea. *Horologii umbram progressam sentimus, progredientem non.* We may perceive that the shadow goes, but cannot see it going: so men may perceive themselves to have departed from land, but not know how far they are from it, unless that they have better judgement in the Mariners Art.

3. *Servi*: and these are to be considered under a twofold denomination.

1. As they are servants unto the *Marchants*: And

2. As they are servants also unto the *State*.

1. Unto the *Merchant*. You are employed by Merchants, whose moneys you are oftentimes betruſted with, into the Forein parts of the World, to lay out for them in all those several Commodities they send you into the sea for, to bring them home; viz. *Silks, Wines, Stuffs, Sugars, Figs, Lemons, Oranges, Raisins, &c.* And if you be light-fingered, and rotten-hearted men, neither fearing God nor Man, what havock will you make of their *Wines, Sugars, Fruits, &c.* Consider with your selves, that you are but hired servants for so

Ita with grace-
lesse Sailors, as
it was with
Bruso, Zeno's
servant, when
being taken
with theft, al-
leged for him-
self, that it was
his destiny to
steal, to which
his Master an-
swered; it was
his destiny
then to be bea-
ten.

I would have Seamen to be of *Fabritius* his mind (or else I will not give a button for ten thousand of them) of whom its said, that one might as well turn the Sun from his course, as sway him from honest and ingenious dealing.

much *per Month*, and have no order nor allowance from them to drink their *Wines*, or steal their *Fruits*, &c. you ought to be content with your Wages. Know this one thing, that Gods eye is upon you, though the Merchants or the Trustees be at a vast distance from you. He is, said a Heathen, *totus Oculus*, all Eye, (this is more than thousands of Sailors will either say or believe) as if a mans body were all eye, to see as well backwards as forwards, and forwards as backward. Christ saw *Nathaniel* when he was under the Fig-tree, when he thought that no eye was upon him, *Job. 1.30.* and Gods eye is upon you in your ships in the Seas, when the Merchants cannot behold you, nor cannot tell what you have done. Reade but these few Scriptures, and consider but Gods All-seeing eye, and then tell me if you can play the Thief; *Job. 4.29. Psal. 139.7, 8, 9, 10, 11, 12.*

There be two things that would exceedingly adorn the Seamen of *England*, and raise out of the dust their *lost and crackt Credit* (and esteem) with the good people of the Land, could they but be found dwelling in them; and they are these two:

1. *A working hand.*
2. *An honest heart.*

1. *A quick and working hand.* There should be a diligent and quick dispatching and expediting of their Masters businesses

nesses and commands, without loytering, and taking their own ease and pleasures, *Gen.24.33.* *Abrahams* servant was so conscientious in the stirring in his Masters business, that he preferred it before his meat, and would not eat till his errand was told them: *Send me away,* (says he) *that I may go unto my Master.* *Jacob* also served *Laban* with all his might, *Gen.31.6.* night and day did he take care for his gain and profit: Make the like conscience of your service, and the discharge of those Trusts that are imposed in you, whether in the Merchants or States service; and say, when you have got your sailing Orders, or when your Ships are freighted, Let's be going, Send us away now whilst the wind and opportunity serves. *Loyter it not in Harbors.*

2. *An honest heart.* You should do for your Masters, as you would do for your selves: Nay, you should esteem of their business before, and above your own. Upright *Jacob* did thus in *Labans* service, *Gen.30.30.* *And the Lord hath blessed thee since my coming:* as if he were a going to say, I have followed

I would have all the Captains and Mariners in the States service to be of that honest minde, and upright spirit that *Drusus Livius* was of, of whom its said, that this great Roman Counsellor bespoke a curious Artificer so build him an house in the City as curiously as Art could make it: That I will, said he, and I will so contrive it, that

none shall ever see your coming into it, or going out of it, nor what you do at any time in your house. God forbid, says he: I will have my house built so, that the eyes of the whole City may run up and down every corner in it, and may clearly see what I do in my house every day I up rise. Tell the States, that you would have them to build you such Frigates, as that all the ships that sail by you in the Seas, may see into your Cabins, and what you do every day. And this would bespeak you honest men.

thy business honestly and closely, and my own have I neglected, *And now when shall I provide for mine own house also?* Its wonderful to think what *Jacob* endured in *Labans* service, *Gen. 31. 40, 41.* Heat scorched him by day, and frost nipt him by night, besides his losse of sleep, and nocturnal rest. I confesse that *Seamens* service is full of danger, hardship, night-watching, and day-labouring; but to go through-stitch with all they do, out of a good principle, is the life of all, that is that which makes the service venerable. *Put on, put on, Masters of Ships, and Seamen, for honest hearts and principles; God knows you are people that are the furthest on stern of any people in the world.* Use all fidelity in the keeping, employing and encreasing of *Merchants* goods for their gain and advantage that you can. Purloin not, nor waste them in riotous eating and drinking. What care took *Jacob*, that nothing might miscarry in his hand, *Gen. 31. 38, 39.* when his Master thought that he had robbed him, he could not finde a rag amongst all his stuff that was his? And will not you take the like on the behalf of those that employ you?

2. *Unto the State.* In this service there be five sorts of men that deserve sharp Reproof, and they are those that go under the Notion

1. Of Captains.
2. Purfers.
3. Gunners.
4. Bosswains.
5. Carpenters.

I. Of Captains. Is there not very many that are now employed in the Seas, who are no more fit for that function, than the suit of a Giant is for a short-grown Dwarf? Many creep into the States service, that are both a disgrace to it, a dishonour unto God, and a gravaminous burthen to the ships and men they go amongst. Let me tell the States of England thus much, That the entertaining and countenancing of heretical, erroneous, factious and unpeaceable persons in their ships, has exceedingly hurt, poisoned and infected the silly and ignorant Sailors. There would not have been found those damnable Errours in the heads, hearts and minds of Seamen, that be now to be seen with great confidence and boldness at this day amongst them, had there but been a careful keeping out of Command all such worthless persons, who leave nothing else but a stink in every ship and Countrey they breathe in. In former times, when there was as much Peace in England as there is now, as much Piety as there is now, as much Honesty as there is now, nay more Honesty and Sincerity, whatever any in this Age cry up, and boast of, none but well-

The Sea Captain is a Lad that has his faults, slips, spots and blemishes as well as another. Alexander was continent, yet immoderate; Sylla was valiant, yet violent; Galba eminent, yet insolent; Lucullus generous, yet delicious; Marcellus glorious, yet ambitious; Archias patient, yetavaricious.

bred and accomplished men, both of parts and estates, were put into Commands at Sea. Its a true saying that, *Ex quolibet ligno, non fit Mercurius*: Every log of wood will not make a Scholar; and I may with as great verity say, that every uncomb'd Sailor will not make a Captain; every one that knows the Rigging, or the navigating and carrying of a ship up and down in the Seas from Land to Land, or Port to Port, is not fit to put into the place of government. I remember a pretty passage of one of this sort, who had got good friends to present his name, and speak very well in his behalf at the Admiralty Court, by whose means he got his foot into the stirrop of a Wooden Horse, and rid as proudly over the waves, and the bounding billows of the Sea, as any Commander in the salt waters whatsoever: but wanting skill to sit this Horse, and art to keep the Reins in his hand, and withall, which was the main, a good Head-piece, the Horse stumbled in the River of Thames, and threw the Captain out of the Saddle.

Will and pleasure is the fools Card, which he steers by all the Voyage, and this makes so many ill-governed, ill-ordered, and ill-tutored ships as there be at this day in the Sea.

But to come unto particulars, there be three things that are too apparent in Sea Captains,

1. Negli-

1. *Negligence.*

2. *Injustice.*

3. *Unfitness.*

1. *Negligence.* Is there not many that have good ships to sail in, and great Salary to live upon, whose consciences serve them even to do very little service and good for it, and had rather lie at an Anchor, or with their Noses in a good Harbour, than be out at Sea in the preserving of the Merchant, and destroying of the enemy? And is there not other some that are as loth to encounter their enemies (when they have opportunities for it) in the Seas, as the *Welchman* was to fight the *Englishman*, of whom its said, that *Her* made the challenge, and bid the *Englishman* take what Weapon he would, and *her* would fight with him: The battel begun, the *Englishman* ripped her on the knee, and her feeling the unkinde salutation of the *Englishmans* Weapon, threw down her Buckler, and her Sword, and would fight no more: What's the matter now, quoth the *Englishman*? What, said she? *Apploot, apploot, was not her Buckler broad enough, but must hit her upon the knee?* Her will have no more of that. What fair winds and opportunities do Commanders many times slip, by loy-

The Merchant sends to you to shelter them by Convoy from the Enemy, as the *Grapes* in *Babel* did upon a time unto the *Vines* in *Judas*, (as the Jewish Talmud says) desiring them to come and overshadow them, otherwise the violence of the heat would consume them in such sort as that they should thereby never come unto any maturity. But you deal by the Merchant sometimes, as the *Vines* of *Judas* did by the *Vines* of *Babel*, even let them perish in the Seas through negligence. They that bear command should not yield to

their men in their couesage and fraudulency, but say as *Scipio* said unto the *Harlot*, when offered him, *Vellem, si non Imperator, I* would, if I were not Captain.

tering

Some Sea Captains are *Thales* like, who contemplated heaven, not for any devotion, but to pick some gain out of it, seeing by it that there would be some scarcity of *O-lives*, &c. which he monopolized into his hands, & sold. These fellows would make the world believe that they are godly men, & indeed this makes for the honour of Religion, that these men love the name of it, who cannot endure the nature of it. Says many a Sea Captain, If I

be not seemingly religious, I shall not attain to any great honour or preferment; as the times go, I must wear the garb of a Christian outwardly, though I disown it inwardly; and by this means counterfeit Religion is made a meer stooping horse of, so bring Vermin into authority.

tering about the shores and coasts, when they should be in the Seas? to such let me say, *Ad rem, & Rhombum*; Go to your work, go, the Countrey maintains you not to idle. Look about you, do not you see how the Enemy spoils the Merchant?

2. *Injustice*. Remember, that a little with right, is better than great revenues without right, *Psal. 37. 16*. Had I a voice of Brasse, to make every Captain in the Sea to hear me, I would tell them, and all that use the Seas, That Injustice will in time undo them, and draw upon their heads the heavy, severe, and impatible wrath of God, and throw them out of their ships and livelyhoods, *Jeremiah 9. 19. How are we spoiled? we are greatly confounded, our dwellings have cast us out.* Unrighteous doings in the States ships, will hurl Commanders out of them, and make them stink in the nostrils of all that shall behold them. You Captains of the Seas! Look but upon your cogging now, as it will appear hereafter; look but upon your assigning of false and unjust Accompts now, as they will appear hereafter, and then tell me how you like it. What? shall a *Boatswain*, a *Gunner*, a

Pyrrer,

Purser, or a *Carpenter*, intangle me to lie for them, that they may pocket up the States goods? God forbid. What, shall a *Purser* maintaining of your Tables with fresh victuals, engage and introduce you to give them the liberty to to be false? God forbid that such doings should be found in my hand. And yet where is that *Great Cabin* in any, or in all the Ships of *England*, but there be these doings in it? This may be for a time *lucrum in crumena*, but in the end it will prove *dammā conscientie*.

3. *Unfitness*. I would propound this question, Whether or no there be not many in command that would make better *Masters* for navigating of ships too and again, than of commanding, guiding, governing, or fighting of them? The great Salary that they have for their service, is the thing they look at; as to the ordering and well regulating of those many spirits that be under their command, they know not what course to take in the steering of them. *Pro. 14. 1.* *Solomon* tells you, that the wise woman looks upon it as her greatest policy to build her house, and having *building-materials* both of wisdom, understanding, and instruction, the building work went forward, and the superstructure of it was most rare: And so would you do too, if you had but those brains, and for want of

The States of *England* values not the Sea Captain, if once they find him but in some grosse & insufferable error (as there is righteousness in so doing;) 7 years service (is an usual proverb amongst the Sailors) is not looked on, if but found in one hours displeasure. So that the Sea Captain in one case is not unlike to the sumpter horse, who does good service, & carries the trunks all day, but at night his treasure is taken from him, and himself turned into a dirty & foul stable. Know you not the application of this?

of them, you bring many times an old house over your ears. Seamen might be reclaimed, reformed, and reduced unto better carriage, order and deportment, than there is amongst them, were there but wisdom, prudence, and a zeal for God in you, to act and bestir your selves amongst them. Your partial and ill managing of your Commands in the ships you are in, will in process of time hurl you out. When *David's* house was out of order, he was forced to flie, *2 Sam. 15*. Ill orders in Commanders, is the onely way to bring them unto wrack.

But that I may passe on, I'll make it my businesse, with very much brevity, to lay down in some particulars the great Necessity of these following endowments, to be in all that either do or would go Captains and Commanders either at Sea or Land. There be five things then requisite in a Commander.

1. *Wisdom.*
2. *Valour.*
3. *Authority.*
4. *Piety.*
5. *Circumspection.*

And these, when opened, like Spices when they are pounded, will afford a fragrant favour.

1. *Wisdom.* Eccl. 10. 10. *Wisdom is profitable to direct.* If this be but wanting in him that is in command, I may resemble

resemble him to a ship that lies tumbling in the Sea without Ballast, or to a bad Helmsman at Sea, who makes most lamentable steerage of it ; and though the point, or the course he is to steer by, lies before his nose, yet cannot keep the ship up unto it. What one said of a goodly and personable Ambassadour that came once over out of a Forein Nation into England, I may say of the Sea-Captains and Commanders ; When the Nobleman was ask'd how he liked him ? his answer was, That he was a very proper, portly, and comely man. I, but how do you like and approve of his head-piece ? His answer then was very plain, *That tall men were like to houses of four or five stories high, wherein the uppermost room is evermore worst furnished.* The applicable part of this, is this in short: If the uppermost room of a Captains head be not well tempered, and well laid in with the materials of wisdom, prudence, and discretion, there will be most ridiculous deportment in the ship he goes in.

2. *Valour.* The Seamans eye is much upon the Captains behaviour. Its a true saying that, *Sol. spectatorem nisi cum deficit, non habet ;* and that, *Nemo observat Lunam nisi laborantem :* Every eye will gaze upon the Sun, when in an Eclipse ; and every eye will admire the Moon, when in her travel. Seamen will take notice

Servantes as a banquet tell at odds with one of his familiars and openly rebuked him, but *Plato* observing of it, could not hold, but said, How much better had this bin spoken privately ? Call your men into your Cabbins, and there tell them their faults, and not upon the open deck ; this would win more than you are aware of.

Sea Captains should resemble *Gideon* in his speech to his soldiers, *Judg. 7. 17.* *Look on me, and do likewise.*

Some ships carry upon their heads the *Lion Rampant* washed with gold, and some again upon their sterns. Some upon their heads is portrayed the *Unicorn* in golden gilt, in other some the *George* on horse-back: Some titled the *Tyger*, some the *Resolution*, & other some the *Dragon*, to shew of what spirit, courage and metal our States captains should be of in the handling of their enemies,

notice of you, with what courage your face and fight your enemies. Captains should stand upon their honours, and carry the stoutness and fierceness of *Lions* in their bosoms, when they come to the trial, of whom it is said, *That out of state he seems to run whilst any looks upon him.* If I were to give a Captain his warlike Motto indeed, I would present him with that of *Luthers*, *Cedo Nulli; I will yield to no enemy in the Sea, I will sink by his side first.* The sight of a Captains valour in the time of an Engagement, is an encouraging Alarm unto all the Seamen to stand to their Arms, and their great Guns, without which they will have but little stomach to encounter their enemy. *Plutarch* said well, when he said, that an Army of *Harts* with a *Lion* to their Leader, was better than an Army of *Lions*, with an *Hart* to their Leader. Put on, put on, Sea Captains, for valour and undauntedness: Some of you come far on stern in comparison of that magnanimity that is in others. At the great Battel betwixt *Scipio* and *Hannibal*, ad *annum Ticinam*, the Roman General made this brave warlike speech in the head of his Army, *Cum iis est vobis pugnandum quas priore bello terra mariq; vicistis.* And I would have Sea Captains to speak unto their Seamen in the like case, when come to Engagements, *You are*, says he, *to joyn battel with those, whom in the former*

mer warren conquered both by Land and Sea. What brave Instructions also were those which *Agamemnon* gave unto *Menelaus*, when the battel was a beginning, he commanded him to go into the *Græcian* Camp, to animate them unto fight, *καλέγει δ' ἡ κρινόμενος*, &c. Run through the Army, cry, encourage them, miade them of their *Progenitors*, how valiant have our forefathers been? Had but every Sea Captain this *Martial* faculty, he might soon set on his Seamen under him (*sic verbo venia*) to pull the proudest enemy that ever *strutted* in the Sea, to pieces; for these Lads but encouraged, would soon do it.

What a base, ignoble, and unworthy thing would it be, for any *States* Captain to do as one did, when an Enemy was come up with him for to fight him, who was but his *equivalent* both in *Guns* and *Man*, yet his heart failed him so, that he durst neither stay upon quarter-deck, nor the lower deck, but betook himself to his legs in the view of all his men, and hid himself in a secret place, which he questioned not but was below the flying of all shot, whether great or small: And unbethinking of himself that the Charge was his, to look to the management of the fight, would ever and anon put up his head and ears above the *Hatches*, and ask his men if the *Rogue* they fought

I may say of cowardly Sea Captains, what one said of one after a great fight, that came to the Camp of *Consulvo*, who was a great Captain, both proudly horsed & armed; Who is this, said one? and who is this said another? Its *St. Ermin*, says one, *that never appears but after a storm*. So say Sailors, What Frigate's that that never came near us in the fight? Captain —

fought with was firing? yes, would the Sailors say, he is now going to give us his Broad-side, have a care of your self, stand cleer, or he will strike off your head from your body: at which words he pulled in his *Cowardly* skull, and lay close a while till the storm was over, and by and by he puts up his nose again, and peeps out of the ship, *Has he* (sayes he) *not yet done shooting?* But to proceed.

3. *Authority.* Where there is not a putting into execution now and then that *Military Power* the States has granted them that carry Commands in the Seas; its no marvel if that such *Captains* meet with so many base, sordid, and ignoble carriages and demeanors amongst Seamen as they do. For want of which they will not fear to lie, swear, to be drunk, to fight, nor fear to raise Mutinies, and to head Factions, and Discontents in the ships they go in. Every Commander in the ship he goes in should make it his business to *magnifie* and adorn his Authority amongst his Seamen. *He that will not keep up his dignity, will soon lay down his duty.* You must use *Erga rebellantes audacia, erga subjectos benevolentia.* Either punish every Offender according to your Sea-Statutes and Ordinances, or bid farewell to all good order and *decorum.* As Justice and Authority is the best and sweetest Flower in the Crown of the

Commonwealth

Common-wealth of England, it's the same, and the like at Sea in Ships. *Collumna & corona Republicæ*. Prov. 16. 12. *It's an abomination to Kings to commit wickedness*: It's small credit unto any that are in the least commands that bee in the States of *Englands* Service; to allow of villany, deboistness, and disorders.

Verf. 14. *The wrath of a King is as messengers of death: but a wise man will pacify it.* Were there but a knitting of the brows in Captains, and a stamping with the foot; and a discountenancing of evil, there would not bee that boldness in the foreheads, and skulls of Sea-men, as is. It's said of Eli in your Bible margins, that hee frowned not upon his children, and that was the reason they became such untutored peccers as they were. I say again unto you, that you must knit the brows upon *base manner'd*, and *ill bred* Sea-men, or else you will have nasty Ships, and uncomfortable habitations amongst them. Sea-men are heady, and pefemptory, and would have your *Bolivia* in every thing; if you bee not ready to contradict them, and to break them of it. Evermore look upon Sea-men as upon the *Cypress-tree*; of whom it's said; that it cannot endure to bee dung'd, or watered, but hates all digging; and delving about it; it cannot away with cutting and pruning; but grows the worse for

A little bit in a Gelding's mouth, & the reigns in their hands, you know, commands him this way and that way. *Ad equitatem*, to the Riders pleasure. Be sure that you keep the bridle of your power, & authority in your hands, & then may you swigh your Sailors what way you will.

Captains should do by Sea-men when they take them in gross and exorbitant evils, as that Roman General did by one of his Soldiers, whom hee found in the acting of a most heinous evil, and notwithstanding he begged pardon with weeping tears, hee would not hear him, but said most bravely, *Non licet tibi, si peccaveris: It is not lawfull to offend twice in war, the sparing of these kind is but a bidding of them do the like again.*

all good physick, may all remedies to others are grievous to it, nay in a word, go about to medicine it, and you kill it. The Sea-man is of his like temper, he would neither bee corrected, nor punished, and the neglect befoot does but undo him. *Sea-men* are like unto the inferiour *Spheres*, which if they were not carefully ruled, and in a manner corrected by the highest, the swiftness of their motion would quickly set the world on fire. That ship is little better than ball on fire, that is not well nated: God knows there bee many ships in the sea which carry fair names, and titles on their outsides, as boxes in Apothecary shops do, when alas within, they are full of poyson. Some ships are called the *True-love*, other some the *Paragon*, and some again the *Amity*, &c. both these, and all the rest for want of good governing, may better bear the names of *Isaacs wels*, *Ezek*, and *Sinab*, *strife*, and *barred*. For there is more of this in ships, than any thing else.

4. *Piety*. If a Commander bee irreligious, the men will be so too, but if hee bee godly, and have a gracious faculty of sowing, and scattering good exhortations, and admonitions amongst them, this will both civilize, and abundantly reform them. It is a true Saying in which lies no small weight, *Regis ad exemplum totius componitur orbis.* *Alexander the great*, and *Alphonso King*

King of Arragon, were both wry-necked, the one by nature, and the other by custom, therefore all their followers would hang the head down in the like manner. *Aurelius* the Emperor loved red wine best, and therefore *Tarquatus* would plant no other grapes. *Dionysius* for a time loved *Plato* well, and then all his followers loved Philosophers. Such as the colour of *Jacob's* rods were, such was the colour of the cattle which were conceived in the sight of the rods. If your examples, Gentlemen, in ships bee good, and vertuous, it will have a great influence upon your Sea-men to make them better. Their eyes are upon you. Beasts level their looks at the countenance of the Lions, and Birds make wing as the Eagle flies. If *Trajan* bee just, then all the People will study justice. If *Octavius* delight in Poesy, then every one will strive to bee a Poet. If *Cornelius* fear God, then so will also his whole household. *I pro- saquer*, said the Crab, pray go you before, and I will follow after you. I have observed of late in *England*, that when some colours have been cryed up for the Lord Protector's colour, neither the Citizens nor the Countryman has been able to keep his money in his purse, but he must needs apparel himself with the same coloured cloth. Let Sea-Captains but set Sea-men good coppies, and examples, and they might in time bee

Quintus Pompeius was so strict in his Religion, that he made this Law amongst the Romans (which was no sooner put forth but the people followed it, hee being their pattern and example.) That men should not serve the Gods, as they passed by, or were in haste, or did any business, but that they should worship, and pray to them when they had time, and leisure, and all other busineses set apart. Our Sea-Captains want this zeal for God. And besides, that worship that Sailors exercise themselves in, is done in the midst of much confusion, one while sailing, another while when chasing, and never is there any Ob-

E a learned

distance per-
formed seri-
ously and reve-
rently.

An old Pro-
verb, *Confessus
Populus*. If the
Pope bee an
honest man, so
will all his
people bee. If
a Captain bee
godly, so will
his men bee.
*Melior est e-
nim unus timens,
quam mille im-
pil. filii*. One
honest godly
Sea-man in a
ship, is of more
worth, and use
than ten thou-
sand swearers.

*Octavius Augu-
stinus* observing
Herennius a
dissolute young
man, gave com-
mand that hee
should stay no
longer in his
Camp, for hee
took in none
but such as
were civil, ho-
nest and or-
derly. The
youngman be-
ing sensible of

learned to write after them. *The fault of
every man since the fall is capabler of re-
ceiving evil than good.*

5. *Circumspection*. Special care would
bee taken by those that go Commanders
in the Seas, 1. Of taking in, and keep-
ing out. 2. Of leaving in, and casting
out.

1. Take not in Drunkards, Swearers,
Adulterers, filthy, and frothy spirited Sea-
men into your ships. The doing of this
will but tend to the spoiling of the rest.
Is it not a well-known Proverb, that
one scabbed sheep will infect a whole flock?
a drop of *Colloquintida* will mar a whole
pot of pottage, and one stinking Sai-
lor will spoil a whole ships company.
This was one reason why *Sarah* would
have *Ishmael* turned out of doores, be-
cause shee saw in him an evil disposition,
and lewd manners, and therefore shee
greatly feared lest *Isaac* should bee tain-
ted, and corrupted by him. I would
have Sea-Captains to declare them-
selves in a couragious manner, as *Cæsar*
the *Emperour* was wont to do unto his
Subjects, and Courtiers, of whom
its said, that hee told them, that hee
would have those that lived with him,
and belonged to him, free, as well from
suspicion of evil, as from crime. Tell
your Sea-men thus, before you take
them on board with you.

2. If you have any such in your
Ships (make inquiry) bee they warrant
or

or unwarrant Officers and Sea-men (our with them) pack them out of your ships, lest you pull Gods heavy judgments upon your heads whilst in the Sea's; Is it not better that every ship in the States service, were both disgorged and disburdened of such, than burdened with them? If it bee possible, bee careful and wise to furnish your ships with men that have principles of honesty, civility and sobriety in them, then may you expect the good presence of the Lord with you in all your Sailings, and Outlandish undertakings. I could wish that *Sea-Captains* would do by their ships as its said of the Lord by his Vineyard, *Isa. 5. 23.* that they would throw out of their ships even all your stones. Our ships are full of *stones*, of *bryars*, *brambles*, and *thorns*. This was *Dauids* resolution, and shall it not bee yours Gentlemen that bear command in your ships? *Psal. 101. 6, 7.* *Hee that worketh deceit shall not tarry in my sight.* Make this bold speech ever and anon in the head or hearing of your Sea-men: That hee that swears shall not tarry in my ship: Hee that is a Drunkard shall not abide with mee: Hee that is a Lyar shall not continue with mee. Dead Bees are cast out of the Hive, to that very end, that no putrifaction, or harm may come unto the living, or their Hony-combs. Put on, put on Sea-Captains for a *D-*

the disgrace that would come upon him, irritated the Emperour not to send him home, alleging that he could not tell how to answer his Father, *Dixi me tibi displicuisse.* Tell him that I am displeased with thee, said the Emperour. I wish that that famous Decree of *Theodosius* were writ upon all the *Emring Ladders* throughout the whole Navy of England, before men set their feet into the Stateships. *Præsenti iussione mandamus quicunque ad damum nostram (vel navem) nosci ut perire, &c.* We command by these presents, that whosoever is known to

belong to our household, be not a Drunkard, an uncharitable person, rude, and debauched, &c. for he shall serve me that obeys good Laws, and therefore I will begin with good government with those that are of my own household, that others abroad may be assisted to do ill, and others encouraged that do well, &c.

I could wish that the States of England would be as curious in their pitching upon men for to bear Com-

vidical principle, David at his first coming to the Kingdome (if my judgement fail not) first sought to advance piety in his own family, *Psal. 101. 2, 3, 4, 5.* You then whom God hath favoured, and entrusted with Commands in the Seas, set up Religion in your respective ships, lest hurling out follow not in the heels.

Theophrastus being asked (*Quidnam Republicanum conservaret?*) how a Commonwealth might flourish, answered, *Premium & pœna*, encouraging, and rewarding the good, and punishing of the evil. And if this bee not done in the *States-service*, what filthy and nasty ships will there bee?

It was a notable saying of another, *Fiat justitia, aut non datur pœna*. It is as great a peece of justice in a Commander to pack out of his ship all rotten, filthy, and foul-infecting Sailors, as in any one thing whatsoever.

I could wish that all the Ships in England, whether small, or great, both in the *States* and *Merchants* service, were man'd with men of my describing, and characterizing.

I would advertise both them that are above in Authority at *Whitehall*, and those also who are below that go Commanders in the Seas, to sleight, disregard, and let go every swearer to seek their livelihoods and employments where they can finde them in the world, and

and never a one of them would I have you to imploy, or countenance, to that very end that that common prophane-ness that is amongst these men in the Seas may bee run down by the board, and utterly mangled and crushed.

I would now beg (*Poplitum curvis*) of the *States* of England, that they would neither allow, nor suffer any to remain, and continue in their ships and service, who are not both honest, solid, and godly, and that all Captains and Commanders also in their severall and respective ships under your *Honours* Commands, would faithfully endeavour to pack the vile out of your ships, and to receive none but such as these.

1 *Take into your ships none but such* as will not bee offended at any wholesome truth, though it bee never so tart, unsmooth, and contrary to your corrupt courses, and doth ever more affect that Ministry most which layes them open, by thundring against their Whoring, Swearing, and Drunkenness, and loves to bee admonished, and after warning and conviction from the word, will not obstinately go on in any known evil, because their principal care is how to bee saved.

2 *Take into your ships, none but such* as do impartially believe the whole word of God, Threats, Precepts, and Promises, and feel the power, and efficacy of Gods word and Spirit per-

mand in these *Frigates*, as I beseech was of the School-masters that were to teach his children, of whom Irs said, that he would have them

φιλαδοιοι, as well as *φιλοσοφοι*. Its requisite that such should be men fearing God, as well as knowing in the navigating of a ship.

The *Lacedaemonians* had this Law (and I wish it were in force at *Whitchall*) that none should be so bold as to seek the Princes favour, but such as were known to serve the Gods diligently. I would have none in the *States* service to be in any office or command, that is not sincerely godly.

swading, and ruling in their consciences, and carrying them after the guidance and directions of it.

3 *None but such* as are exceedingly inflamed with the love, and estimation of God, a Christ, and then may you look to prosper.

4 *None but such* as are both meek, lowly, and humble, and not your heady, high-minded, stubborn, and self-willed. Get such to go along with you that fear more the want of grace, than confide in what they have, and ever more make it their business to work out their salvation with fear and trembling, not trusting in their own strength, but are jealous and suspicious lest their own hearts should deceive them.

5 *None but such* as do highly esteem and love Gods people, and that above all the people in the world, and not out of any carnal or sinister respects, but for their graces, and the truths sake, because they are born of God; and such as are evermore ready to justify them, and speak in their defence when they hear them reviled, and slandered.

6 *None but such* as loathe, and abhor to sit in the company of the ungodly; and will have no fellowship with the workers of iniquity, will not be in league, amity, and friendship with Swearers, Drunkards, Whoremongers, and Scoffers.

7 *None but such* as make conscience of

If the world knew but the worth of a righteous man, said some Hebrew Doctors, they would hedge him about with Pearl. I would have Captains in every ship they go in, to reverence Diana's Image in China, of whom it hath been said, that it would frown upon all that were vile and wicked.

of the sanctifying of the Sabbath in the Seas, and will not take that liberty of prophaning of this day, set apart by God for serious, weighy, and solemn service by vain and idle discourse, as most Sea-men use to do. God knows you let every one in your ships live as hee pleases on this day.

8 *None but such* as are just, and upright in their dealings, and desire to pay every one his due, and will not borrow without care to pay again, as the wicked do, *Psal. 37. 31.* Is not this the custome of many of your Sailors, to build Scornes in every place they come in? what should you do with such fellows as these in your ships? they will but discredit your Command, and bring a disgrace upon the Land where ever you go.

9 *None but such* as are just in getting, and will have a care of being too profuse in spending. Some are such prodigals, that they throw all their Salary as soon as it comes into their hands upon *Drabs* and *Pots*, and this makes so many ragged Sailors as there bee in *England*.

10 *None but such* as deny all ungodliness, and worldly lusts, and live soberly, chaste, and moderately in the Seas, and whose speech is not stinking, and unclean, as most Sea-mens are. What should you do with such Harlots in your service? which calls for ho-

when ever they came in to her Temple but looked blithe, and smiled on them when they went out of it, as rejoycing to be rid of their ill company. He that is wise may quickly gather up the application.

holiness, and better principled men.

11 *None but such* as are neither Drunkards, nor Gluttons, and neither will be enticed to tarry long at wine, nor strong drink, as is the custome of the ungodly sort of Sea-men. What should you do with such men who serve their bellies rather than do the work they come for to do?

I would not have Captains surprized with phantetical blindness, nor carrying their eyes whilst on ship-board amongst their men in a box as the *Lamia* did. Mind every particular man under your Command, what he is in life, speech, gesture, and carriage, that they may not remain to spoyl and poyson others for want of looking to.

I could wish that brave ponderous sentence of *Chilo* is your ordain
Know thy self

12 *None but such* whose deportment and carriage is, neither to curse, lye, nor swear (notwithstanding the many provocations that bee in ships at Sea) but abhor to take the holy Name of God vainly into their mouths, and so reverently use his Titles either in Scripture talk, reading, or praying, and not in common, and carnal discourse, as is the usual manner of most Sea-men. What should you do with such in your ships? both you and them, and the ships will bee in danger every day of being either *rock'd, shear'd, or stranded.*

13 *None but such* as are not implacable, and seekers of revenge upon those that have injured them, and sought to bury their names in the world, although some have lifted up their hands against you, you should shut your ears, and keep down your spirits both in this and other cases, lest the temptations of the Devil prevail upon you. What saies Satan, wilt thou suffer thy name to bee thus abused? Canst thou endure to see thy credit running down to the ground

ground in the world by such a foul-mouthed varlet as you are? Go, go, and kill him. But would it not be far better for thee to hold thy hands? Now what should you do with bloody and quarrelling fellows in your ships? Is it not a greater blessing to have them out than in? Have an eye of these.

(which was writ in great golden letters upon the Portal of Apollo's Temple) was writ upon all the Raring Ladders of all the ships in England.

14 *None but such* as will neither backbite others, nor give ear to backbiters of others, and will neither lend Satan his tongue to be his Trumpeter, nor his ears to hear, nor his heart to believe lies, and slanders; And will pardon many things in others, which he will not allow of, nor indure in himself. If you take in a pack of lying, and slandering fellows, you will never have any good order or quiet in your ships.

15 *None but such*, whose virtues and goodness gains them more enemies, and breeds them more danger whilst on ship-board, than the open and publick vileness of the wicked does them. They are more pleased that are godly, than the wicked abhor them, than displeased: for hereby they come to know that by the worlds hating of them, they are not of the world, but that they hate the stinking and vile courses of the world.

16 *None but such* who have low and mean thoughts of themselves (whilst on ship-board) abhorring to think highly

But I am talking of wonders, men thus qualified can.

not be got,
well, but here
is no harm in
withing them
of this temper
I hope? It
would be an
heaven upon
earth to be a-
mongst Sea-
men thus di-
vinely princi-
pled. Could I
finde a ships
company of
men thus a-
dorned with
the graces of
God, I would
compare them
to the Skye in
a clear evening
bespangled
with bright &
glistering stars,
or to *Araus*
Ephod, beset
with precious
gems & stones,
or else to a
Garden plan-
ted with plea-
sant flowers, &
beds of Roses.

highly of themselves, and better than of others by their often comparing of themselves with them, I am as good as hee is, and better than thou art, &c. Know this onething, that God resisteth the proud, and giveth grace unto the humble.

17 *None but such* as cannot indure to hear God in ships blasphemed, and dishonoured without being moved at it, and trembling in the audience of all ungodly, and unreverent words and expressions. Such as are more vexed for that dishonour a pack of ungodly men throw upon God, than they are for any disparagement that comes upon themselves: And have an holy care and endeavour in all places and companies in the Seas to walk so as that they may thereby win glory to their God, and honour and credit to their professions. Bee sure that you that are Captains take not in men that will learn all the rest to swear, lye, and blaspheme.

18 *None but such* as will seek the good, and preserve the peace of all the ships they either go or sail in, and can comfort themselves with this, that in their very callings and publick imployments, their aims and endeavours are not more at gain, profit, or credit, than at the glory of God, and good of others. And so being humble, and publick spirited are active to pleasure others

others in any good office, or service they can, making themselves servants to all that stand in need of them.

19. *Now* ~~but~~ *such* as are found in judgement and not rotten, for one of these ~~corrupted~~ *fellows* will infect and poyson all the rest. Suffer not such to live under your Commands as deny Jesus Christ to bee the Son of God, And deny the immortality of the soul, and deny the sacred Scriptures to bee the Word of God. Such as these there bee that go in your ships, and many that can neither beleve that there is either a God, a Heaven, or an Hell.

These are as dangerous in ships as the unclean person was to the Camp hee went into, *Num. 3. 2, 3.* Put out of the Camp, *as ever is defiled, that they defile not their Camps.* That unclean person defiled every bed hee lay on, and every thing hee sat on, *Levis. 15. 4.* Nay hee defiled every man he touched, or came near.

This doe many Sailors in the ships they go in, they corrupt, and defile many a hopeful young man, who would have been far better, if he had never come within the smoke of their chimneys, and within the reach of their rotten and heart-putrifying discourses, and persuasions. I would have all the *Captains* in *England*, both in the great and small ships that go in the Seas, to bee more curious, and cautelous about the choice

Good Com-
manders will
say to their
men, as Ben-
nard said to his
friends when
ever they write
letters to him,
Si scribam, non
placeo, nisi ve-
gamus Jesum.
I like not Sol-
diers further
than I see of
God, & Christ
in them.

I may say unto our Sea-Captains of these many men that they have under their Commands, as *Lilithas* said of that generation that was beneath *Caesar's* and *Pompey's* Soldiers, who made a loud cry unto them, why talk ye (saith hee) of these things? *Nisi Caesaris Capite delato*. Unless *Caesar's* head bee off there will bee no peace. Unless you keep vile wretches down, and out of your ships, you will never have peace and quietness in them.

choice of their men, than ever they have been. If you did but mind the inconveniences of keeping Swearers, Drunkards, Adulterers, and Quarrellers, &c. in your Ships, you would not give them that countenance, and entertainment that you do.

I would have you to do with wicked men, in your ships, as the Jews did the day before the Passover, which was after this manner, every Father of a Family, with other men, lighted wax candles, and searched every corner in their houses to purge out all evils, and remnants of *Leaven*. And their Scribes taught, that a man was to search after *Leaven* in secret places and corners by the light of a candle, lest any peccer or parcel should bee left behind, and so pull a plague down upon that house. O that our Sea-Captains were as fearful of carrying Swearers, Drunkards, Revelers and profaners of the Lords day amongst them, as the Jews were of casting out of the *Leaven* out of their houses, what ships should wee then have in the Seas for piety, and purity? They would then resemble those glorious families spoken of in the New Testament, who had Churches in their houses, *Philemon* ver. 2. *Aquila*, and *Priscilla*, 1 Cor. 16. 19. *Nymphas*, Col. 4. 15. Our States ships should bee little Churches, and Chappels for the Divine Worship of God.

Bm

But that I may now pass, I will sail a while upon a *Star-board tack*, and draw up the arrow of my discourse unto the *Head*, that I may thereby a little tell our *Sea-Captaines* what their duties be in the several ships they are employed in, and what also is requisite in those that either do, or would bear command. God knows there bee many in ships that bee trusted by the *States* command, that know not what to do when they are on shipboard.

1. It is requisite, and mainly necessary, that those that are or would bee Commanders, should bee well qualified with knowledge in themselves of the sacred Word of God (especially if they bee destitute of learned and pious Chaplins) to that end they may bee instrumental to bring on their Sea-men under their Commands unto the fear of God. The more insight any Commander has into matters of soul-concernments, the meetter are they to instruct their Companies in the things that concern their souls. Hee that is well furnished and accomplished with Scripture knowledge, and holy wisdom in his heart, is the aptest man to advance Religion in a ship.

2. That they should seek the knowledge of their ships, and strive to get a full, and perfect cognizance of the state of their Sea-men, viz. of their conditions, dispositions, necessities, capacities,

He that would be an accurate, and an accomplished *Politician* indeed, let him turn over *Machiavell's* bible, and travel the varieties of men in the world, and laboriously pry into them, as well as pore upon his book.

I remember *Austin* begins one of his Sermons (and as hee begins I would to God our Captains would also begin, and end with no worse advice) *Ad vos mihi Sermo, O juvenes, vos aetatis, periculum mentis*) To you is my speech oh young men, the flower of age, the danger of the mind.

pacities, inclinations, and of their darkest and blind judgements, and also of their immoveable, and dead affections. Had but Commanders now a full sight of these mens miserable conditions, I would not fear but that their hearts would bleed to see many *bravies* in the fire. By this enquiry now prefixed, you may the better know how to suit your Counsels, cautions, instructions, and admonitions, without which you cannot. Husbandmen you know suit their seed-corn as the land, and years require, and as their grounds will best bear.

3. It is requisite that Commanders should have tender affections, for, and in the behalf of their Sea-men, viz. *Love and Desire.*

1. You should have much love to God in your bosom, and to your Sea-mens good. I could wish that you were as careful over the poorest and meanest that go in the Seas; as ever *David* and *Barbsheba* were over *Solomon* their son; *Prov. 4. v. 3, 4.*

Love set them upon the discharging of their duty, *Prov. 31. 1.* Now *Solomon* was a wise, and an understanding child. How much more then should you take care of ignorant, knotty, illiterate, and unhewn Sailors, that have no more than a meer *bilum* of goodness in them?

2. You should have ardent desires for God, and every poor Sea-mans good; Where

Where there are holy desires in a man, he will take words, and speak ever and anon to his ships-company about him. But some are such fots (God knows) that are in command, that all that they mind, or look for, after they get their feet into a ship, is the fingering of their 15, or 16. Pound per month; and let the Sailors then go to the Devil if they will, so they can but compass that. You may live in a ship many months, and years, and sit many weeks, and daies in some Captaines cabbins, may walk with them, and talk with them about other things, but not a word of God, of Christ; of Heaven, or Hell in their mouths. If you begin with them in that, then they soon grow weary of your company:

2. It is mainly requisite, and *worth the while*, that all Commanders should bee found in a daily performance of these two things.

1. *Of following of their Sea-men with sweet persuasions.*

2. *With sharp reprehensions.*

1. *Be continually perswading of your Sea-men:* Put on for that Principle that was in *Anthusani Chrysostom's* mother, when *Basilus* was seeking to seduce him to lead a *Monastical life*, shee steps in and cries out upon him, Oh my son! my son! for thy sake what have I suffered, what dolours have I endured, how often have I stroked milk into thy

It is to be feared, that it may be said of many a Sea-Captain, that when his voyage is ended, if the *Querie* should bee strictly put unto him, what good hast thou done thy men all this time thou hast been in the Seas with them? the answer may be this, *I and my men met together to multiply sin, and not to do good, but to serve the Devil.*

Homer says that *Ulysses* said that Eloquence was like a shower of snow which falls soft, but soakes deep, whereas violent rain runs off the ground before it can enter into it. *Life* (sweetness) & softness of speech now & then to your men, & not of wales passions.

F mouth,

mouth, &c. Oh my son ! &c. and thou did *Solomons* mother, when she feared that hee might bee carried away with the young beauties of *Jernsalem*, *Prov.* 31. 2, 3. *What my son! and what the son of my womb! and what the son of my vows! Give not thy strength unto women, nor aby waies unto that which destroyeth Kings.* Oh, it is not to tell how you might win ground upon pop^r. Sea-men's spirits, would you but make use of your command over them, and endeavour after a holy-zeal for God his glory, and their good. If I did see evil in any of my Sea-men (were I in command) I would call them to a strict account about it, and say, *what one of my ships company, and a Drunkard? what one of my ships company, and a Swearer? what one of my ships company, and a Lyeer, a Thief, a Quarreller, an irreligious fellow? what one of my ships company, and a Sabbath breaker? a rotten Heretick, that cannot endure any that are bights?* I am not able to bear these rotten and stinking carriages of yours, I beseech you let me intreat you to amend these things, if ever you would have my love and favour all the voyage.

If any man would come & take me the definition of a Sea-man, I would give him this. He is a small Bark or Vessel in the Sea, that is wonderfully well Rigged, Sailed, Masted, Pitched, and Towed, but wants Ballast, Helm, & Rudder, i. e. Reason. And that which is the excellentest part in man, they are altogether deficient in.

2. You should bee frequently in sharp reproofs. Stubborn Sea-men will abide it full well you know. Give them good instructions, if you follow them not again, and again, they will shake it out of their eares, as soon as ever their backs are

are turned upon you. Sea-men are like to the weavers shuttle, which if it goes forward one way, it presently goes backward again as much the other way. Give them never so good counsel, it is one of the difficultest things in the world, to beat it into the hearts, and heads of them. But how ever, knotty wood must have the beetle and the wedge battering upon it, and that is the way to bring it into parcels. God was not well pleased with *Eli* when he was so soft with his sons, that he let them do even what they would, 1 *Sam.* 2. And will the Lord take it well at your hands who are in command, think you, to let your Sea-men swear, *where, ly,* and *theevs*, without punishing of them, and sharp reproving of such fellows? As the Lord suffered *Eli* to fall off the seat hee sat on, and to break his neck, take heed lest God give not way to storms; to throw you upon Rocks; or Sands, to make an end of you. If I were in command, my conscience would admit of suchlike fears in the neglect of so grand and considerable a duty.

Give me but leave now to propound a few solid and serious questions unto you, and I doubt not but that you will see the great necessity of your being counselled, perswaded, and reproved, and that with greater regard than you are aware of.

3. Are not our Sea-men towards things

F 2 divinely

divinely good, extremely ignorant? Are they not as the Horse and Mule without understanding? Psalm. 32. 9.

2. Are they not backward in all saving good, and crosse to all good rules? Are they not borne as the wild Asses colts? Job

11. 12. Unruly, and stubborn? I remember a saying of Seneca's, which has oftentimes come into my thoughts amongst these men. *There is no living creature so wayward, and froward, and needs such nuyturing, as man, and with so much wisdom to bee managed as the son of man.* Your Sea-men are generally more uncapable of being taught any thing that is good, than Land-men are; is there not need then to do what ever in you liest to reclaim them?

3. Are they not exceedingly tainted, and corrupted? Are they not like unto the Earth after mans fall, which was filled with thornes, briars, and thistles? and must not these bee stubbed up before any good seed can bee sown, or will grow in them, or amongst them? Therefore Commanders should bee axes and hatchets in their places, to cut up whatsoever is evil amongst them.

4. Are they not excessively inclined to sin, and stand in great need of being put onto that which is good? Are they not desperately bent to what is bad? and if, not instructed in what is right, will they not take what is wrong? It was a notable saying of one (whom I have read

mad of) Whence is it says hee, that at this day we suffer so many miseries, but because wee see, and suffer our households to bee prophane, and do not instruct them in better, and command them to break off of all villanous courses. Now if Commanders in the Seas would aske mee what is the reason that they are so often in danger of being fired, rocks, and stranded in the Seas, I would return them this answer, it is because they cut not down the graceless swearers, and drunkards that bee amongst them, I mean the exuberancy of evil.

5. *Are not these men far from God?* And do not they grow worse and worse in their sinfull estates? as a dead man, the longer hee lies above ground the more hee senteth, and savoureth, a *Tim.* 3. 13.

6. *Are they not without feeling, living in all the filthy lusts of their flesh,* without any trouble of mind, or compunction of spirit, and neither Satan nor conscience affrighting of them, nor accusing of them for their ungodly courses? These like dead men above ground that sent, and savour so strong as none are able to abide or endure, yet feels it not themselves. These are neither sensible of sin, nor grieved for it.

7. *Are they not men that neither seek, nor will bee perswaded to come out of their carnal and unregenerate estates?* Are they

Is not the Sailor as well conceited, that a bare Lord bee mercifull unto him, will take off all his guilt, and bring him in the pardon, and remission of all his sin? As the *Turks* are by reason of the poole *Zurkum* at *Mecca*, before which they will not stick to commit all manner of lewdness, & when they have done wash themselves in it, every one uttering these words, *Tobah Allah, Tobah Allah*, pardon Lord pardon. And being once washed, they return to their vile courses again, strongly imagining that they are washed from all sin whatsoever.

they not like to dead men, who can neither stir hand, nor foot, nor becken with the finger unto any to come and help them up, and give them life?

8. *Are they not unprofitable under all the means of grace that bee tendered them, both on board, and on shore, at Sea and on Land?*

9. *Are they not men that will not be counselled to nourish in their hearts the fear of God, that they might hereby please him, and never offend him?*

10. *Are they not men that never sorrow for all their offendings, dishonourings, and blasphemings of the holy name of God? I never yet saw a weeping eye for sin in the Sea, amongst those thousands of men I have seen, saving two.*

11. *Are not these men, that secretly wish in their inward thoughts, that God were not, to that end they might live as they list, and bee far enough out the gun-shot of his Justice?*

12. *Are they not men that look wrathfully on God and his waies, as contrary to them, gainsayng their wills, and minds in every thing?*

13. *Are they not men that cannot endure to seek unto God for knowledge? when as they stand in great need of eyesalve.*

14. *Are they not men that are the least acquainted with God, his Word, and his Love, of all people under the Heavens again?*

15. *Are*

15. *Are they not men that cannot endure to have their hearts bound to the peace, and good behaviour, and to bee willing to take in any truths that are proclaimed, and revealed from God and Heaven unto them.*

16. *Are they not men that are walking in the nine easy waies to Heaven, which, if they hold but one in them, they will never come there?*

1. *In the common broad way of liberty of life.*

2. *In the way of evil education.* As wolves being young, are soon trained up to the ravin, and prey.

3. *In Balaams way of wisbes.* As the foolish traveller, that thinks to come to his journeyes end without legs.

4. *In the way of formality.* Here you may find thousands of them at an anchor, and will not bee got to weigh, if you would threaten them with Hell, and the dreadfulest curses that bee in the sacred Word of God.

5. *In the way of sloth,* Prov. 20. 4. *The sluggard will not plow by reason of the cold, therefore shall hee beg in harvest, and have nothing.* No more stomach to serve the Lord, than the Devil had to obey Christ, &c depart from the herd of Swine.

6. *In the way of indifferency,* Josh. 24. 15. *They are to seek in the choice of their Religion.*

7. *In the way of self-love,* 1 Tim. 1. 20. *God pittie you!*

Sailers are like to the Philosopher that lay beaking of himself in the Sun, and said with a great sigh, *Obstinum hoc esset Philosophari.* Would to God my striding were as easy. So would to God my good wishes would get me after this life to heaven, for whilst I am living I cannot endure to let my foot in the way.

Was it not a lamentable question that Salomon propounded when he said, Prov.

31. 10. *Who can find a virtuous woman? estimating, that one might sooner light on a thousand vicious ones, than one virtuous.* And I may mourningly say, *who can find a virtuous Sailer? Bring*

him to me, and I will value him above Rubies.

How desirous was the Apostle Paul *Act. 17.* That all those that saild with him in the same ship should come safe to shore? If Commanders had but these desires in them, they would stir them up to move mightily for the good, and welfare of all under them, *Rom. 11. 14.* *If by any means I might provoke them of my flesh to follow, that I might save some of them.* If you can but save one Sailor in a ship, lose him not for want of good counsel.

I might now propound a great many more questions and Arguments to enlighten you about the miserable state of the generality of your *Sailors*, but it is both tedious unto mee and unpleasant, to set my pen upon too much work in a restless and turbulent Sea. Therefore to bee brief, let me now beg thus much tenderness at the hands of every one that is a Commander in the Seas, and I will assure you that it will well become you.

1. *Mourn and bee sorry for your Seamen's sins.*

2. *Pray for them, that God would give them hearts full of grace.* Is there any vertue gon from Christ as yet to make any of their dark minds seeing, their stubborn judgements yielding, their proud hearts stooping and relenting, their filthy hearts breaking, and cleansing, their carnal affections heavenly, their sinful souls to be holy? Ah, souls, bee much in prayer for them.

3. *Labour to draw Seamen unto Christ.* As one candle lights another, or one piece of match in your Linstocks lights a great many. So light them.

4. *Bring them forward, unto and in all good.* As a man that plyes a lamp with oyle, lest that it should go forth, *Heb. 10. 24.* *And let us consider one another, to provoke unto love, and to good works.* As in a great family, where there bee many children, the elder will help to carry

carry and bear the younger, *Act. 18.27.*
Help you, and put on Sailors in things
that bee good as the Disciples of Christ
did *Apollos*.

5 *Admonish them of, and about their
faults: Thou shalt not hate thy brother in
thy heart: Thou shalt in any wise rebuke
thy neighbour, and not suffer sin upon
him, Lev. 19.17.*

But seeing I am very importunate
with you to reprove and carry strict
command over your men in the Seas:
Give mee leave also to rub you a little
upon the shore, for you are not without
your apparent slips no more than they
are, but are as far over the shoopes in
rotten practices, as others. Now I will
shew wherein, and that in several par-
ticulars, and pray amend them.

1. *In Prize and Plunder.* Is there
not more than a few couzening pranks
plaid by you in the defrauding of your
Sea-men of that which they have most
desperately hazzarded themselves for?
*It is a true Proverb, That hee that shares
bony with a Bear, shall have the least share
of it.* Sailors who fight hard for what
they get, and you that do little or no-
thing in the engagement, run and take
it from them, what justice or equity is
there now in this? Leave off, Leave off
this *stinking course*, and carry your selves
Christianly amongst your Sea-men, and
let them have what is their dues in such
cases. Have not some of you been dis-
gracefully

I would have
our Sea-Cap-
tains of that
brave & noble
spirit that *The-
mistocles* was
of, of whom it
is said, that
when he found
a chain of gold
in the street, he
would not
stoop down to
soul his fingers
with it, but
said heroically
unto another,
*Tolle in, ego sum
Themistocles.*
Sea-men take
you the spoyle,
I will not have
a farthing-
worth of it.
Beggardness is
an uncomely
thing in Cap-
tains.

gracefully turned out of your places about these things?

2. *In the solemn observation of the Sabbath.* This day (God pardon you) is as little observed, or regarded in the Seas by you that are in command, as it is almost in *Turky*. My ears have often heard to my sorrow, and to the dishonour of my God whom I serve, *that every day was a Sabbath unto them*. What have such Commanders intended now in such Diabolical speeches in the ears of an hundred and fifty men, but to draw them off from the keeping of it? And it is to be feared, that there be more than a few of such still in the *Stateships of England*, who are secretly prophane, and licentious. What ever prophane wretches think of this day, I will speak thus much in the vindication of it, that God is wont to sanctifie his people more on this day than on another, and that more have been converted in it than on any other day besides. *Heathen Princes are wont in their Coronation dayes to shew themselves to their people in their Royalties, and to cast about them great handfulls both of silver, and of gold.* The Sabbath is a day wherein God appears most comfortably to those that conscientiously keep it, hee shews himself to them, and they shew themselves to him. On this day God makes our spirits holy and heavenly; and sets them in tune and order for every good work and business.

3. *In*

3. *In the clabbing down of swearing, and prophaneſſs.* (God pardon you!) How doth many of you walk up and down in the ſhips you have command of, even day by day, and though you hear ſwear- ing betwixt docks, or upon deck, and on every hand you, yet do not you open your mouthes to cruſh it, and to puniſh ſuch vile wretches? who ſhould beat down this ſin in ſhips but you? Let a Miniſter open his mouth againſt them, and they are ready to eat them up, be- cauſe they love not his reproof of them. More may bee done by that power you have over them, as to the re- claiming of them from this evil, than any Miniſter in the world can do, though hee either threw out his heart amongſt them, or ſpit up his lungs with thundering againſt them for it. I pro- feſs I wonder how you can bear and digeſt with patience, and ſilence, the very Oaths, and rotten ſpeeches that bee perpetually belched out of ſtinking mouthes that bee in your ſhips. Inſtead of being valiant for God, you are meer Cowards in good cauſes, and Traytors unto the State of Chriſtianity. Nay let mee tell you, that you do think by this ſinful ſilence to gain and purchaſe unto your ſelves the name, and the applauſe of no Medlers in other mens matters, and ſo are cried up for merciful men, and peaceable men, when alas you are ra- ther murderers of mens ſouls, than pro- ſervers

Many Sea- Captains ſtand in their ſhips like Hap- crates the Eg- yptian, who was alwayes painted with his finger upon his mouth. Their fingers are in their mouthes when they ſhould ſpeak for God in the reproof of ſin, and ſel- dome or ever ſhall you heere ſee them active in the pulling down the De- vils Diſhes. Sea-Captains in this caſe are very like unto thoſe Idols, David ſpeaks of, Pſal. 115. They have mouthes, but ſpeak not.

*Ante Vacuas
Rantq; sedentq;
frens, Ovid.
Put on, put on
Sea-Captains,
for that brave
spirit of Je-
rons, who said
in these words
Si vitas est
causa discordia,
mori possum,
tactre non.*

Reproof in
your mouths
would keep
Sea-men from
much sin, as
holy Bradford
kept B. Farrar
(whilst he was
prisoner in the
Kings Bench)
from receiving
the Sacrament
at Easter in
one kinde,
which he had
promised to
do. And B.
Nidley (whilst
prisoner in the
Tower) from
going to Mass
which once he
did, but was
reduced by
Mr. Bradfords
godly letter.

servers of them. To put you now up-
on the beating up of the *Quarters* of
all swearers and prophane wretches in
your ships, and to the discountenancing
of all vice, let these profitable Con-
fessaries lyè warm upon your hearts
and spirits.

1. How knowest thou but that a sea-
sonable reproof may by the blessing
of God, bee an occasion of conver-
sion to the offender? And know that
hee that converteth a sinner from the
errour of his wayes, shall save a soul
from death, and shall hide a multitude
of sin, *1 am. 5. 20*. It is a noble employ-
ment, yea it is one of the gloriousst
works in the world, to have an hand in
the holy business of the saving of a soul.
Many of your Sea-men, Gentlemen, are
running headlong unto hell, if you can
by any means stop them, do, take hold
of any thing that you can first lay hands
on, and tell them that you have a strong
love in your hearts for the good of their
poor souls. I fear it will bee inquired
into one day, what good you have done
the men you took a charge off. Come
hither Sea-man (will the Lord say).
What Captain was you under in the
Seas? I served Captain ---- whom I
was never bettered by all the Voyage.
What Captain was you under also? I
was under Captain ---- whom I never
heard a word of God, or of Christ drop
out of his lips amongst us never in all
my

my life. What Captain served you under? I was under Captain----- who never reproved swearing, nor any kinde of evil amongst us, but gave us our liberty to do what wee thought good. And what Captain served you at Sea? I have served Captain-----, this three years, but hee neither ever prayed amongst us, nor instructed us in any thing that was good. What a dreadful reckoning will there bee here to bee made? many Captains think that they do not stand charged with the care of souls, but one day you will finde it, when God shall bid you go to hell for the neglect of your duties.

2. Suppose a Captains reproof have not such success upon their souls as hee could desire, yet may it bee that hee may thereby tame, and take down their high hoisted insolency by seasonable contradiction, as that they shall not bee able to carry it away in a vaunting Bravado. You may cool and confound their swearing, and swaggering humors that they glory not in it, by bringing them unto shame, and condign punishment for it. If Sea-men will swear, I would then stand up, and tell them, that all this while they fight against God, damn their own souls, and please none else but the Devil and wicked men, and that they shall assuredly burn everlastingly in hell, if they hold on in their cursed humors without timely repentance and reformation.

3. Sup-

3. Suppose that reproof after reproof will not prevail, know thus much, that it is not in vain, for hereby you shall the more increase, and aggravate their inexcusableness, clear your selves, and glorifie the Tribunal of Gods justice, which shall one day smock against them.

2. In all sinful cases you are bound to speak.

1. Because silence at such times when you hear swearing, lying, and behold drunkenness in your ships, and amongst your Sea-men, will greatly bewray either your *Cowardliness* in the cause of God, or *hypocrisie* in your professions. Will it not seem strange, think you, that you that pretend to stand on the Lords side, shall hear the glorious Name of God prophaned, in a base, sordid, and blasphemous manner, and yet never open your mouthes at all in his behalf against them? who will not but say, Captain, Thou art an Hypocrite? and Captain, Thou art another dissembling Hypocrite also?

2. If your consciences, Gentlemen, bee either inlightned, wakened, tender, or rightly informed, I will appeal to any of you whether or no they do not, and will not smite, check, and quarrel with you for the omission of your reprovng duty by your cowardly and unseasonable silence? Hereby you do but inangle yourselves in their guiltiness, and pull upon

upon your own heads an accountability for that swearing and villany which you are privy unto; who would not then but reprove, and slash the roots of sin?

3. How knowest thou but that by thy speaking in such cases, thou maist lay, and charm down the spirit of profaneness that walks up and down the ships thou art in, so that it shall not be able to rage, and break out in others, as otherwise it would do. Who would then but ever and anon be speaking?

4. Hereby you will exceedingly comfort, and cheer up the hearts of the godly amongst you from being grieved, and cast down by a company, or crew of Sathans swaggerers, Revellers, and Ranters. Good people they mourn to hear the swearing, and the profaneness that is in your ships, both betwixt decks, and in every corner they walk into, or sit themselves down in. Their villany is a meer dagger, and burthen to their hearts and spirits. I profess, that that bad order that is in the Sea, (and that toleration of swearing, and profaneness) makes many an honest heart take his leave of the States service, and bid farewell Sea, who would otherwise have continued in it longer than they have done. I have known some that have striven so he cleared upon an account of a great inward fear, lest God should fire the ships from heaven which they have gone in, or otherwise

I am confident of it, that if our Sea-Commanders were but as careful to put out the fire of swearing, &c. of lying that is in ships every day, as they are to pass the word every evening five or six, put out your candles a-low there, There would not be so many ships lost and cast away as there be.

otherwise in stormes throw them upon Rocks, or sands, because of that filthiness, & abominable wickedness they have observed amongst them. I remember once, that when wee were comming out of the Sea from France into England, that we saild neer to one of our Sea-port towns, and upon an occasion a piece of Ordinance was fired, the smoke of which fell into our main-sail, and represented the ship on a fire to those that were on shore, and great running forth there was, and weeping and wailing by those that had friends in our ship, for fear of the los of our lives, but blessed bee the Lord there was no such danger, though it was a great town-talk. When I came to hear of it, I returned my God thanks, that the swearing that was with-in board set us not on a blasing fire in the sight of our own Country.

The Objections now that seem to arise against the putting what has been said into practice, are some such invalid arguments as these.

1. Objection. *I love not to medle, and I have Scripture commands for it, Jam. 3. 1. Bee not many masters.*

Ans. Not meddling in this case, is a kind of soul murthering: what sayest thou to this now? wilt you lye under the guilt of murther.

2. Object. *It is a thankless office.*

Ans. Not with the wise, *Prov. 9.*

3. I have read concerning the sweating sickness

Chrysostome
speaking of
youth, says, it is
(difficilem, jac-
tabilem, falli-
bilem, vehement-
issimisque egen-
tem frangit) hard
to be ruled,
easy to bee
drawn away,
apt to bee de-
ceived, & stan-
ding in need
of very vio-
lent reins. Sea-
men stand in
need of tutor-
ing, and look-
ing to.

sickness, when it was in *England*, that those whom they carefully kept waking escaped, but the sickness seized mortally on them that were suffered to sleep. Oh keep your Sea-men waking if it bee possible, that they sleep not unto death, and though it bee an unpleasing work on both sides, yet shall you have thanks for it one day.

3. Object. *I shall lose my labour.*

Ans. Venture that, thou hast lost many a worse; *Job 6. 25. How forcible are right words?*

3. Object. *I shall hereby lose the love of all my Sea-men.*

Ans. It may bee not; but say thou shouldest, thou shalt find a better thing than ever their good word, or well liking of thee will ever avail thee. I will present thee with one Scripture, that wil, when thou readest it, *sparkle* thy spirits; and draw thee on to bee more for thy God than ever thou hast been. Peruse it then, *Mark. 10. 29, 30.* A man had better offend all the Sailors in the Seas, and all the people in the whole world, than his own conscience. Christ would not hold his tongue when he was in *Martha's* and *Simon's* house the Lepers. And godly Commandets will not keep their tongues in their mouths on shipboard when they hear swearing, and see villany and profaneness.

But before I take my leave of the Sea-Captaine, I have yet a few more

Q

Rules

Plato went thrice to *Sicily* to convert *Dionysius*, and lost his labour. *Polemo* a great Drunkard, by hearing *Xenocrates*, became a sober man, & a very learned Philosopher.

Rules in my eye to present him withall, which heedfully followed, will in the end (I question not) both shew him the way of commanding, and of deporting himself in his Command, I have much observed the weaknes of men that have been intrusted with Commands, and were not their pride, haughtines, and stubbornness, so great as it is, there might bee hopes that they would in time become pretty men. To such I will speak in the words of Solomon, Prov. 3. 7. *Be not wise in thine own eyes, fear the Lord, and depart from evil.*

An angry man is compared to a ship that is sent into the Sea (*Quae damnum habet Gubernatorem.*) that has the devil for its Pilot, which will assuredly bee thrown upon one rock, sand, or other, when shee is of his steering.

1. Take heed of being suddenly, and easily provoked. Bee as swift as thou canst to hear, but slow to speak any evil, and slowest of all unto wrath. There is Gods command for it, *Jam. 1. 19.* which should sway thee a great deal more than an Act of Parliament. *Ovid* puts this down as a singular badge of a noble and princelike spirit, to bee *tardus ad iram*. Certainly they who are evermore on a fire, and do quickly take fire at every thing, they are rather *Tinder*, *Gunpowder*, or annoynted with *Brimstone*, than with the sweet oyle of the spirit of meekness. If thou beest a cholerick spirited fool, take *Seneca's* advise, *Imprimis finibus hostis arcendum est, non cum portis se intulit, madens & captivus non capit.* Above all things says he, beware to keep the enemy from entering the city, for if hee once get but in his

his head, hee will give thee the Law, and not take it from thee.

2. *Tollerate and bear with light and trivial failings.* I mean with those which have not in them any sin, and dishonour unto God, contempt of command, or injury unto the state, and to one another. It is an old Rule *Tolerantia*, & *Tolerantia*. *Archytas* when angry with one of his servants, said, Oh how would I have beaten thee had I not been angry with thee. Here hee bore with him in a small business. And so must you also if ever you would carry on good and peaceable Commands.

3. *Before you punish, give warning.* Hereby men will be the more inexcusable when they come to be found out faulty and worthy of punishment. It is a good saying *Præmonitum*, *præmonitum*, *forewarn'd*, *forewarn'd*. If warning will not serve the turn, then let punishment be laid on. This Rule is laid down by *Moses*, *Deut.* 12. 10. *When thou comest nigh to a City to besiege it, first offer conditions of peace to it.* In this method wee find God himself walking. *Noah* was sent unto the old world to give them warning; *Moses* and *Aaron* into *Egypt*, *Lot* unto *Sodom*, *Obadiah* to *Edom*, *Jonah* to *Nineveh*; Christ himself to *Jerusalem*. Flashes of lightning do evermore appear before the coming of the Thunder-crack in the clouds:

This was the high praise and commendation that *Nathan* gave of *Abbas*, that hee was *Magister* of *Adamas*, a load-stone in his sweet gentle nature, and yes an *Adamant* in his stout and resolute carriage against those that were vile and evil.

Infermatum, *quillima*. The more heavenly the mind is, the more calm will it be. I have read of the *Colossus* at *Tarentum*. *Unde digito mobilis, idem si tota corpore impellitur, resistens.* One may move it with a finger, but if once thou do offer to put your full strength to it, you can not then stir it. Weake spirits are easily daunted, and are

harsh & rugged spirit in a Commander will not win on Sea-men, but do more hurt than good. Some again resemble tender plants which dye if but touched with the knife or iron. Fine Chrystal is sooner crushed than hard marble.

Soft Gentle-men are soon seen in the *Ex-min*, and as soon in you if you have not an honest care of your selves.

The Snow is not so white but there is one *Anaxagoras* or other in your ships, to make it black. Keep your fingers out of the fire, if you would not have them scorched.

clouds. *Et afflatur omne, priusquam percutitur.* Nothing is struck that is not blasted before.

4. *Take heed of trespassing in the breaking up of the Hold, when you take purchase, and prize.* Some hereby have not been able to hold up their heads in their Commands, because they gave the vulgar sort of men such an artticing advantage over them. If Sea-men get but this hole in your coats once, they will set as light by you and your Commands, as the wild Ass (in *Job 39.7.*) does by the Driver, *He scorneth the multitudes of the City, neither regardeth hee the crying of the driver.* I leave the application of this Scripture to your selves.

In Rutilo

Luxuria est, in Ventidio laudabile nomen.

Turpia cerdoni quaedam Volusosque, Brutosque

Decent —————

Would you know the English of this? Feasting, and drinking in *Rutilum* was rioting, in *Ventidium* brave munificence. What some do is an hainous matter, what others do, nothing so.

Some may more cleverly steal the Horse out of the stable, than other-some look over the Hedge. Some may better break open the Flatches in the Hold, than other-some take what lies betwixt decks.

5. *Take*

5. Take heed of neglecting to speak to suspected ships, and searching of their Cockets. Have not some been remiss in this particular thing, that have not a little smarted for it? And besides, it gives your Sea-men occasion to open their mouthes to the prejudice both of your present and future employments. When you meet with ships that you are jealous of, bee not put off with a parcel of fair words, but enquire into their lading, and the Country they are going to. I will present you with a very pretty, pertinent, and applicable story to the admonition in hand. *A great Fowler having found a bird in a snare, was humbly intreated by the bird that he would grant her her liberty, shee would requite his courtesy with three good lessons, which if duely observed would profit him more than her small body: Upon this condition the Fowler was contented to release her, provided that the Lessons were so profitable and beneficial as shee spoke of, whereupon both parties being agreed, the bird began to sing her three promised notes unto him.*

The 1. Note was this. *Loose not a certainty for an uncertainty.* This note was very taking with the Fowler, but did not all this time fathom her subtilty,

The 2. Note shee sung was this. *Give not credit to things beyond probability.*

The 3. Note was. *Grieve not for things which are past all remedy.* These lessons

hee liked well, and not knowing the worth of the bird, he let her fly. Who no sooner saw her self at liberty, and out of his reach, shee sung him this sweet, and melodious *Madrigall* upon the branch of artec.

*Quoniam ante
caues post dole-
bis.*

Hee that will
not when hee
may,
when he would
he shall have
nay.

If a man shut
toh's windows,
we think they
do not well,
who will seek
for chinks to
peep in, into
us. Take heed,
Sailors will
play you these
pranks.

*Felix quem faci-
unt aliena peri-
cula caput.*

They are wise
men that look
to their feet
when they see
others stumble.

*Hadst thou known the wealth I had
Thou wouldst have let me go,
For it would have made thee glad
To enjoy so rich an one,
In my bladder there's a stone
Of more value and more worth
Than ever the earth did bring forth.*

You may gather up the Application, and so perceive what I aim at.

6. *Take heed of too much intimateness and familiarity with Sea-men.* Many Commanders have had their heels tript up by this indiscreet carriage, and fallen most shrewdly upon their noses, in so much that they have never been able to rise up any more. I will tell you what Gentlemen, ill nurtured, unbred, and false-hearted Sailors are not men for you to unrip your bosoms to. (I for my part never trusted any of them, nor never should, were I to go a *Methusalems* age amongst them.) If our Saviour Christ would not trust the *Jews*, take you heed of trusting *Sailors*, John 2.24, 25. But *Jesus* did not commit himself unto them, because hee knew all men. And needed not that any should testify of man: for

for bee know what was in man. It is one of the wisest, safest, and securest courses that you can steer, to keep your selves close, and to have no further to do with them than the bounds of your Commands will limit you. Ther's no small wisdom in the Owl, who hides her head all the day long in an Ivy-bush, and at night when all the other birds are at rest, shee comes forth and takes her recreation and her sporting, flying here, and flying there, and delivering her self in her harsh and nocturnal notes. Be sure you learn thus much wisdom to hide your heads, and to keep your tongues from babling amongst Sea-men in your ships. I know not the reason why the Antients of old have consecrated this bird to wisdom, except it bee for her discreet closeness, and singular perspicacity, that when other domestical, and airie *volatiles* are blind, shee onely has inward light to discern the smallest objects for her own advantage. Surely thus much wit is taught us, and to bee learned from her, that he is the wisest man that will have least to do with the multitude, and that no life is so safe as the obscure retiredness; if it have least comfort in it, yet it is evermore accompanied with the least danger, and vexation.

Captains should in one sense live in their ships as the Owl in the frumment, which though it work upon all the inferiour bodies, cherishing them with its light and influence, yet is not moved nor wrought on by them again, but keeps its own lustre & distance. *Nimia familiaritas contemptum parit.* If thou wilt bee familiar with Sailors, look for contempt.

Should this fowl now but come out in the day time, how would all the little birds flock about her to see her uncouth

Captains, If you would live wisely, & securely amongst your men, Let (as *David* saith) a wolfs skin be your clothing, otherwise your Gallies are such notable painters, that they will make *candida de nigro*, & *de candemibus atra*.

Captains must not live in ships as fire that is smothered in the embers, and so casts no shine, nor as the Sun obscured in a caliginous cloud, but must shew themselves for God amongst their Sea-men.

When *Cato* was present (vvhho was *vir rigida innocentia*) a stern & severe censor of the manners of men, vvho vvould call for the obsequies

visage and nocturnall dress shee goes in, and above all, to hear her untuned notes. If you open your mouths and speak the very secrets of your hearts amongst Sea-men, as some have done, you will make but bird-lime for your feet to bee fettered in.

7. Put on for two rare things which will exceedingly grace you, advance your names, and bring you into greater esteem.

1. Bee *Positive*.

2. *Oppositive*.

1. Bee *Positive*. Take up a full resolution and determination of will to serve God. This God knows many of your are short of.

2. Bee *Oppositive*. Sea-men are apt to set upon sinful, and irreligious courses, and care not for *Sabbaths* nor *Ordinances*, and if you will not pluck up good hearts and spirits to your selves in opposing, withstanding, and reclaiming of them, God will bee exceedingly dishonoured by them in your ships.

You must use constraint with them, if that intreaties, and perswasions will not serve the turn. Let it bee the serious, and fixed purpose, and resolution of every Commander in the Seas (what ever the practices of others bee in the salt-waters) to engage all under your Commands in the daily worship, and service of the Lord, and this is the only way to prosper where ever you go.

I fear

I fear that many a Commander is so taken up with the brave ship hee goes in, or otherwise with an innumerable crowd of anxious thoughts how hee may get his feet into one, that there is little Religion minded, or set up amongst them: Are not some so taken up with the *Great-gilded-first, second, and third Rates*, the sumptuous and *gilded Cabbins, Lamborns*, and great *Salaries* which they have, that they minde little else? Its well if these bee not the gods that many worship.

Hzekiah was asked by the Prophet what hee had shewed the Ambassadors from *Babylon*; his answer was, Even all that was in his house, nothing was there of his Treasuries, but they had a sight of it; but not one word of the things of the Temple, and of Gods worship named all this time, but his Treasuries and his Riches. Are not many Captains so taken up with the goodly and stately ships that they are in, that when their friends come on board, and visit them, they carry them into their *gilded Cabbins*, and shew them their *brave warlike ships*, and how on every side stands their *roaring Ordinance*, and in every corner their *Complement* of men, but not a word of God all this time?

8. *Maintain your dignity, and execution of Justice in your ships*, and that within her certain bounds, let equity, mercy, and

spectacles of the *Floralia*? If Commanders had but a conscientious faculty in them to discountenance that which is evil in their Sea-men, they would sooner be brought into the love of that which is good, than otherwise they ever will be.

It was St. Augustine's censure that *Illicita non prohibere, consensus erroris est*, not to restrain evil, is to maintain evil. *Impunitas delicti incitat homines ad malignandum*, sins chief encouragement, is the want of punishment. Commanders should boldly and heedfully crush, & break the neck of all quarrels and dissensions that rise amongst Sailors within board. *Dulce nomen pacis*, the very name of peace is sweet, said the Orator. And the Swedes thought it should be Sovereign when they had enacted that in a fray where swords were drawn, if but a woman, or a child or a distant cried

and justice kills each other. Liberty is an enemy to Law, disorder to Justice, faction to Peace, and error to true Religion.

Captains should take upon them that resolution, I have met with concerning one, and say unto all his men round about him, *Animos attusque singulorum agnoscam, & si quid in eis vitæ invenierem, statim ego castigam*. I will take an exact knowledge of all the men that are under my charge, so as to correct and amend whatsoever is evil amongst them. *State's Ships* should be places of Justice; and good Discipline; Houses of Correction, and Chappels for the worship of God.

I wish that that Distich that is writ in Zant over the place of Judgement, were writ upon all the *Evening-Ladders* of all the ships in *England*, and not only writ in a good legible hand, but also strictly executed and performed.

*Hic locus Odit, Amat, Punit, Conservat,
Honorat,
Nequitiam, Pacem, Crimina, Jura,
Bonas.*

Our Ships do Hate, Love, punish,
conserve, do good,
Wickedness, Peace, Vice, the Laws,
unto the good.

And

And I could further also wish that that Distich that was writ over King Henries Table, were writ over all the Tables that bee in the great Cabbins of all the ships in England.

*Quisquis amat distichis absentem rodere
amicum,
Hanc mensam vitiam noveris esse
sibi.*

Who speaks of the Absent one de-
faming word,
Know I forbid him coming to my
board.

Some Captains Cabbins are little better than meet Cock-pits and Stages, on which is acted nothing else in the world save their scorn, derision, and contempt of others for their small failings. These Lads will tell you exactly how many *Atoms* there bee in other mens eyes, but they will never tell you what *Beams* and *Trees* there bee in their own.

9. Do what ever in you lyes to call Sea-men off, and out their vile converse, and wicked practices, to that end you may be-
get a generation of men that would bee
some credit to the cause and quarrel in
hand, and also fit, useful, and instrumental
to carry on the glorious designs of Christ
that are on foot for him against the Anti-
christian powers of the world.

but Petes, they were bound to end the quarrel. Captains should cry a-loud Petes, and stamp down that cana-like sparkling, and inflamed spir-
rits, otherwise you will finde the smart of it. If a School-masters eye be alwayes upon his scholar to observe him, if he still correct and check him for his faults, it is a sign that he bears singular love and affec-
tion to him, and will in time bring him to a good Ge-
nine, but if he let him loyter, and play, and abuse his fel-
lows, & never call him to an account for it, its a sign then that he little regards him. It was a sweet saying of one to his friend, whom he pray-
ed hard for, I

Shame

have desired to
live no longer,
dear friend, than
to see thee a
Christian, and
now seeing my
eyes behold that
sweet day, I de-
sire to leave thee
and to go unto
my Saviour.
Should not
Commanders
have these
yearning bowels
over Sea-men
and say, Oh
my soul even
travels for your
conversion, and
to see you
Christians be-
fore our Voy-
age breaks up.
I long to see
you live & lead
a converted
life in the
world, and that
will be happi-
ness enough
unto me. A
religious Com-
mander hath
the like
thoughts that
John had 2. Ep.
1. 4. I have no
greater joy than
this, that my chil-
dren walk in the
truth. I have
no greater de-

Shame as much to let men go out of
your ships unreformed, and unbettered
by being under your Commands, as a
School-master will with Scholars that
take not their learning, or as a Physician
doth to see many patients dying under
his hands. I know it, that an honest
heart will irk ill, and fret, and grow dis-
contented at it, if hee should see men ne-
ver a whit the bettered by Command,
nor seasoned with grace and godliness
when the Voyage breaks up; but it may
bee that corrupt hearts and consciences
will never check, nor flash in the faces of
some for their negligence herein, and so
it is no trouble to them, but good Com-
manders cannot so stop the mouth of
conscience, nor so lightly answer their
God for their remissness in doing that
good which they might have done in
their publick advancements.

But to bee short, my friends, I have
one thing more in my eye (which is of
very great consequence and concern-
ment) I would present unto all, that ei-
ther for the present, or for the future,
shall bee in Command in any of the
States ships of *England*.

And it will bee worth the while, that
you take a stricter, & a speedier course to
discharge that trust which the State and
Commonwealth reposes in you. For my
part, I must needs condemn that Epide-
mical negligence and remissness that is
amongst the Sea-Commanders, be-
cause

cause it was never my hap as yet to finde any of them so conscientious and careful in the thing, as they ought to have been. All the men that ever I have been under, who have bore command, have lived in their ships, and places more like *Drones*, and self-seeking men, than any thing else, wanting extreamly a publick spirit.

The thing is this then,

Take special, and circumspect heed; and care over all the young men that bee in your ships in what relations soever, whether as servants unto your selves, to the State, or unto others wish you, and all owners of any evil in them, amongst them.

I will give you now good reason why you should take upon you this carefulness and vigilancy over them.

Reason 1. Because if you do not, they will learn to bee as vile, prophane, debaist, and wicked, as the old Sea-men are. Suppose now that young men who come to Sea never swore before (in your ships) if you take not care of them, they will soon learn the *Lingua*. And if they were civil and sober men at their first coming to Sea; if care bee not taken of them, they will soon put on inhumanity and barbarousness. *Grant* they never used drinking and bezling before they came to Sea, if you take not heed of them, they will soon finde out the art of swallowing down both pintes and quarts of the strongest liquors, *Grant* they

light in the world than to see the men that are under me walking in the truth. Nothing delights me more than to see my Master gedly, my *Liut*. heavenly, my *Gum* mer religious, my *Boatwain* pious, my *Carpenter* conscientious, and all my *Sea-men* well disposed under me.

Young men no sooner come to Sea amongst a pack of filthy fellows, but they are as prone to be corrupted with them (& especially with your old Sailors) as *Fred. 2. King of Sicilia* was with the bad lives of the corrupt Church of *Rome*, which he no sooner pryed into, but out of liking of it, he began to doubt of the verity of the Gospel.

*Flexilis est Jun-
cus, salicis fle-
xilis est amara,
— Robora dura
minuit, A Rush
and a Willow
are easily bent,
when that a
strong, & long-
grown Oak
cannot be
bowed.*

Gentlemen
stand up for
God, and that
with the great-
est zeal that
can be attain-
ed unto, and
stand up for the
honour of the
Nation, lest
that we have
the young
men of this
age, as corrupt,
vile, and fro-
thy, as the old
Sea-men are,
and as those
that have lived
in former ages,
There is small
hope of those
that have used
the Sea long, of
their ever being
good, and reli-
giously disposed.
But there is
some for those
that have been
little at Sea, &
are untainted

they never used lying before they came
to Sea, if you have not a care of them,
they will learn it on ship-board. *Grass*
they never used to steal when in the
Country, when they come to Sea, if
you be not carefull and indulgent
over them, they will soon take up the
trade.

2. Because we have great designs in
hand for Jesus Christ. Therefore there
is much lyes upon you to take care in
the modelling, ordering, and well regu-
lating of those that be under your
command and charge. Let the designs
of Christ that are on foot for him in
the world, sparkle your spirits against
all prophaneness.

3. Because there is more hopes of
breaking, reducing, reforming, and of
bringing the young comers unto Sea so that
which is good, than there either is, or ever
will be found in the old, Jer. 13. 23. Can
the Ethiopian change his skin? or the
Leopard his spots? then may ye also do
good, that are accustomed to do evil. This
is true of old, and gray-headed sin-
ners. A plant whilst it is young may
be bended any wayes, but when it is
grown unto an Oak, there is no dealing
with it. If you neglect your young men
now, what hopes can you have of them
when they are old?

4. Because there is bad, noysome, ve-
nemens, and soul-infesting company in your
ships. Is there not many on ship-board
that

that have stinking breaths, and unclean spirits breathing, and dwelling in them, which they make use of to make others as lewd, bad, and prophane as themselves? where did you ever see it in any ships that there was any men in them that took delight to do one another good in their souls, and to make one another better than they are? I must needs tell you that my eyes could never behold it. I will not say but there may bee such men in ships, *but pray where are they?* Youth that is bred up with, and amongst persons that are of crosse, froward, crooked, and corrupting conversations, rarely prove ever right. *Young sprouts in hedge-rows hardly ever grow straight.* When in an evil way the young mans own corruption will incline him to go one *mile*, had company will egg them on to go with them *main*. Advise your young men to flye all soul-staining, soul-hurting, and soul-damning fellowships, Eph. 5. 11. *And have no fellowship with the unfruitful works of darkness, but rather reprove them.* This is the Rule that both young Sea-men, and Commanders should walk in and by, on ship-board. *Austine* tells a story of *Alipius*, a civil young man, who was inticed to go with a friend of his to behold the bloody, and *Roman* gladiatory Games, where men to make spectators sport killed one another, that hee resolved in his going to shut his eyes, lest the sight thereof should

with their godlesse graceless swearing practices. You have many Sailors in your ships that are as hurtful to conditioned and sober minded men when they get them on board once, as that sort of Beast is unto the Dogs which *Naturalists* call the *Bonosus*, who having a reflexed horn, & thereby disabled to defend himself, lets flie out of his tail such filthy dung at the mouths of the dogs his mortal pursuers, that he either poysons them, or makes them run mad with it. Oh what rotten, filthy and soul-corrupting discourse and counsel comes there out of these mens

stain

stinking
mouthes to im-
poyson all
round about
them?

stain his soul, but at last upon a mighty shout at a mans fall, hee opened his eyes, and looked upon them, and then hee liked the sport so well, that hee ever after frequented them, and coupled with that rout in all their rude and barbarous acts. It may bee now that young Seamen never liked swearing, but now when their eyes are upon other men, to see how boldly they will swear, and how their roaring oaths gingle in their mouthes, they begin to take it up, and swagger as stoutly, and as proudly as they. *Oh have a care of young men in your ships:* Call young men unto you, and ask them one by one, What, hast not thou learned to swear since thou camest into my ship? And hast not thou learned to bee drunk since thou camest under my Command? And hast not thou young man learned to lye since thou camest to mee? Hast not thou learned to prophane the Lords day since thou camest to me? hast not thou learned amongst my sinful crew of men to serve the Devil, and to neglect the worship and service of God since thou camest?

5. *Reason, because there is much rottenness, looseness, and unsoundness of judgement, and opinion, in most of the Sailors skulls in England.* Have you not in your Fleets that stick not with impudent fore-heads, and with brows rubbed on brass-pots, saying, That there will bee no Resurrection? And have

have you not other some that stick not to say, that what ever the New Testament speaks of Christ; there was no such Saviour? And have you not other some that say that the Scripture is no Scripture but onely the invention of man, to keep mankind in subjection? And have you not other some in your fleets that say, every day is a Sabbath? And is there not other some who boldly assert unto the poysoning of all the Seamen they come neer, with that, the more they sin, the more it will make for the honour of God to pardon?

Have a care Gentlemen of young men that are under your Commands, that they bee not poysoned with, and by those who live upon the brinks of Hell. If you know of any thus erroneous, pack them out of your ships.

10. Take heed of admitting to come on board too much strong drink, and head-sonicating liquors. Much dishonour comes to God through this negligence of yours. And besides, much disorder, feud, and quarrelling. How lies one drunken beast in one place, and another of them in another? Here lies one swearing, there lies another swearing. Here lies one talking vainly, and idly, there another like a Sat. Here lies one speaking evil, there lies another in another corner of the ship bawling, and making a noyse as if hee were elsewhere than on shipboard. Capt. should take that

One rotten Sailor in a ship, is as ill as an High Elm, or Alder-tree in the midst of a Garden, that harms all round about it.

If you suffer your Sailors once to be fuddled on board, they will be no other in your ships than those waters whom the Poets feign, and call Phlegmas, & Periplegmas, which were ingins, & flammings. They will set all on a fire.

H

course

If you bee not vallant at these times, it will be said of you as it was once said of the three Roman Ambassadors that were sent to Bythinia to appeale the discords, and to salve up the differences that were betwixt *Nicomedes*, & *Prusias*. The one was troubled with an akeing in his head, the other with the Gout in his toes, and the third with a fainting in his heart. *Cato* wittily jerked them, when he said, that the people of Rome sent an Ambassage that had neither Head, Heart nor Feet. You must bee all heart in these disputes.

course with their Sea-men on board, which the Inhabitants of Gaule did with and by their Country, who would not suffer any wine to bee brought in amongst them, because perswaded that it would make men idle, lazy, and effeminate, and unfit to endure labour.

11. Take heed when you come up in your chasings of men of war in the Sea (so speak them) of showing the least faint-heartedness that may bee. Are not your Sea-men Eagle eyed, and quick with their pens to article against you? When they see a cowardly principle at such times acting in you. Be valiant Gentlemen, and if they bee enemies that you have to speak with at any time, steer directly upon them, and clap them on board, that your Sailors may not have cause to say that you durst neither fight, nor come neer them, and play but your Sailors a few of these stout-hearted pranks, and I warrant you they will cry you up for fighting lads, or otherwise have their mouths stopped in the aspersing of you.

12. Take heed of tarrying too long in Harbours when you go in to wash and talow. You are beat up to it very well, that Sea-men within board take special notice of your managing of your Commands. And know you not also that your *White-Hall-Lords*, and *Adversers*, have power to tear your Commissions into pieces, and bid you seek employments,

ments, and neglect not theirs. Some of you get foul checks, and rubs about these things.

13. *Take heed of loytring, and lingering too much within the sight of land when your employments lye out at Sea.* This wilful neglect feeds your men with matter to complain of you.

14. *Take heed that you sweare not Wisht in the hearing of your men.* I may say of some of you what one said of *Sempronia* a Roman Lady, that shee could (*Saltare magis quam necesse proba est.*) dance more than did become her. Some of you I am sure can sweare a little more than does become you.

15. *Take heed that your Sea-men see not the least appearance of drink, in your eyes, faces, crowns, and legs.* You have the gift that other men have to set the bottle to your noses, but have a care of drinking till your faces bee inflamed, your eyes distorted, and your legs debilitated, these externall signs else will speak you at the very next doore of drunkenness.

16. *Take heed of being found in a lye, or untruth.* It is no credit to you to bee laughed at by your men for speaking untruths. And how easy a thing is it for your men to trap you in them, and say this Commander of ours is given a little to lying.

I have now four things more in hand which I would present the Sea-Cap-

H 2

tauns

The States of England give their Commanders the like charge to follow their business, in safeguarding the Merchants and destroying the enemy, That the *Hollanders* gave his wooden God. Look to my Garden (said he, (and in it was this commination) yet see that thou looke well unto it. *Alioqui et ipse lignum es.* otherwise know that thou art wood, & fuel for the fire. The Application is easily made,

tains withall, and when I have compendiously laid them down, I will tack about and come unto the second thing I promised you. These things that I am now presenting, will extreemly tend unto the heightning of a Commanders repute, and esteem, without which he will but have a bad name, and not onely amongst Sailors, but also the godly on land.

The 1. Is *Harmelesnes*.

2. *Quietness, and gentleness*.

3. *Sobriety*.

4. *Fidelity*.

If any would
ask me what I
think of many
Sea-Captains,
I would tell
them as once a
wife *Physiognom*
mer did those
that demanded
of him, what he
thought con-
cerning the na-
turall inclina-
tion of *Tiberius*
the Emperour. I
see in him said
he, *πῆλον ὀ-*
μοῖτι πεφο-
χέν: *Dirt,*
mingled with
blood. Meaning
that he would
prove a core
coat, and
bloody fellow.

1. *Harmelesnes*. The fairest flower that grew in *Samuel's* Garland was this, *1 Sam. 12. 3. Behold here I am, witness against mee before the Lord, and before his Anointed: whose Ox have I taken? or whose Ass have I taken? or whom have I defrauded? or of whose hand have I received any bribe to blind my eyes therewith? and I will restore it to you.* This was the high praise of *Paul* that blessed, and Evangelical inspired Apostle, *Acts 24. 16. And herein do I exercise my self, to have alwayes a conscience void of offence towards God, and towards men.* It would rejoyce mee to see this temper in those that beare Command in the Seas, but God knows they are so far from making this their exercise, that they are rather exercised in serving of the devil, and studying all the evil, malice, and despight they can spit out of their mouthes

mouths against poor Sailors that go under their Commands. You do many of them much wrong in turning them out of your ships at your pleasure without any ticket for their hard service. An honest heart would reflect on these things, I do not deny but that sometimes you may have occasion for so doing, but many times will and pleasure is all the reason.

2. *Quietness, and gentleness.* This is as sweet a flower amongst all a mans virtues, and *enamelments*, as any other whatsoever, of such rare worth is it, that the Apostle deemed them that were without it to bee a dishonour unto God, Christ, and their profession, 1 *Thes.* 4. 11. *And that yee study to bee quiet,* Mich. 6. 8. *And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?* Heb. 11. 13. *Follow peace with all men (let them bee what they will bee) and holiness, without which no man shall see the Lord.* But now whilst I press this vertue upon you, mistake me not, I would not have you of this temper when there is occasion given you to the contrary amongst your men, no, no. I have observed that a carrion crow will sit upon the back of a silly sheep, and pull the very wooll of it from its skin, when as this bird durst not do so to the *Wolf*, or *Mastive*. I leave the Application unto you, I confess too much meekness, and

I see that in them that would vex a mans soul to behold.

Aristippus of his own accord a meer Hea-then, went to *Aschines* his enemy saying, shall we not bee reconciled till wee become a table talk to all the Country?

And when *Aschines* answered that he would most gladly bee at peace with him: Remember then said *Aristippus*, that although I be the better and elder man, yet sought I first unto thee. Thou art indeed a far better man than I (said *Aschines*) for I began the quarrel, but thou the reconciliation. I with our *States-Captains* were of this temper, then

would they
not be so much
Table-talk,
Country-talk,
Sea-talk as
they are often-
times by their
own folly.

soft spiritedness at Sea is a meere *pebble*, though at land an excellent *Jewel*. He that is of this temper, commonly throws himself upon the Rocks of many injuries, patience and mildness of spirit is ill bestowed where it is not deserved, and especially where it exposes a man to wrongs, and insultations. Sheepish dispositions are good for others, but worst of all for themselves. I do not deny but that it is good to be of a meek and harmless carriage, but if any one would dare to teare off my coat, there is good reason then to bid him look to himself.

3. *Sobriety*. This vertue will bee as sweet oyntment poured out upon your names. And the want of it will both crack, and stain your credits in the States Service,

The Apostle presses on the Romans with very strong, and cogent arguments to take up the practice of it, *Rom. 13. 12, 13. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering, and wantonness, not in strife, and envying. Let this Scripture bee your pattern.*

I would have
the Sea-Cap-
tains and eve-
ry land Cap-

4. *Fidelity*. It is very requisite that none should go, or bee employed as Commanders in the States ships of Eng-land, but such as are both faithful, tru-
sty,

ity, and well affected to the present government, otherwise the States may hereby suffer damage. I could wish that the *States of England* would do by those whom they employ either at Sea, or Land, if once unfaithful, as the *Lacedemonians* did in one case by their King *Pausanias*, who finding it out that hee held correspondence with their enemy *Xerxes*, they sent for him home, and when he came back, perceiving that his treason was discovered, he took Sanctuary in the Temple of *Pallas*, and the *Lacedemonians* fearing to violate the priviledge of the place durst not fetch him out to punishment, but rather than hee should escape unrevenge they made up the doore with stones, and starved him unto death. Men that are *unfaithful* and *disaffected*, in your ships should bee *called in*, and not trusted in such disloyal hands.

Consider you that are trusted by the States with Seafaring Commands, what sweet Scriptural Examples you have of the fidelity of those that were employed in great, and weighty affaires. What think you of *Abraham's* servant unto his Master? *Gen. 24.* What think you of *Jonathan's* faithfulness unto *David*? and of *David's* unto *Jonathan*? *1 Sam. 20. 15. 2 Sam. 9. 1.* What think you of *Jacob's* faithfulness unto *Laban*? *Gen. 31. 38*? and what think you of *Jehojadab's* trustiness unto *Joash*? *2 King. 11. 4.*

tain, & Commander as faithful as *Pompey's* Father in Law, had his life offered him with an honourable place in *Pompey's* Army, if he would but forsake *Cæsar*, and serve *Pompey*. But he faithfully answered *Scipio*, that though he thanked him greatly for his kind offer, yet would he not accept of life upon such unequal conditions, choosing rather for to dye than to falsify his faith to *Cæsar*.

The Romans so highly esteemed of faith in all their publick affairs, that in their City, they had a Temple dedicated to it, and for more reverence sake offered sacrifice to the Image of Faith.

Darius junior, accounted nothing more sacred than faithfully to keep, and perform all his Leagues, Covenants, & Promises that ever hee made. Xenophon.

Behold *Nehemiah*, cap. 7. 2. Behold *Daniel*, cap. 6. 4. Behold *Joseph*, Gen. 39. 8. Behold *Rahab* with the spies, *Josh.* 2. 4. Behold the *work-men about the Temple*, 2 King. 11. 15. All these are set forth as examples of honesty, fidelity, and godliness.

And these Examples are not like to unprofitable fables which feed the eye for a while, and then are cast aside and seldom ever looked on more, but here they are inserted for particular uses, praïses, and applications, and to bee praïsed by every one that is in any kind of trust, whether great or small.

2. *Pursers*. These are *Gentlemen* that take in all the ships provisions, viz. Bread, Bear, Beef, Pork, Butter, Pease, Cheese, and Fish, &c. And whilst they take in this, they think with themselves, *that hee is a sorry Cook that will not bee now and then licking of his fingers*. These lads shame no more to play with the mouse in the Bread-roome, I mean to bee sharing in every viſtualling, than *Doris* that impudent slut, of whom *Terence* tells of, that when shee was reproved for her lewd life (*Non te Pudet Doris? minime, dum obrem.*) Shee answered, when asked if she were not ashamed, *no in good truth, as long as I get gain by it*. I leave the application.

These lads are like to the *Mountain Stork*, of whom it is said, that shee has a greedy and hungry worm in her Gorge,

Gorge and Crow, and never lives contentedly, but cries out for more, more. I leave the Application. These Ladies say in the ships they play their panks in, *Eamus faciemus, pudet non esse impudentem*. This Gentleman doth (*Largas corvigias corio secare exalano*) Cut large thongs out of other mens hides. Hee is in a word the Sea-mans cruel, and unmerciful *Fexavallo*.

That good counsel *Seneca* gave his friend *Lucillus*, I would present unto all the *Purfers* in England. Hee desired him that when ever hee went about the doing of any thing, that hee would strongly imagine *Cato*, *Scipio*, or some other worthy *Roman* to bee in presence. *Purfers* when you are about to cheat the States in this, and in the other thing, strongly fancy that the *Navy* and *Admiralty* Officers eyes are upon you, and this may in time reduce you to become honest men.

Gentlemen, to bee short, you ought to bee contented with your Sallary (and as you are servants unto the State) it doth not become you to bee filching, dishonest, and unfaithful to them, you will finde the smart of it one day, I, and finde a harder digestion of it in hell than ever you found on earth. When *Scipio* robbed the Temple of *Tholossa*, there was not a man that carried away any of the gold that ever prospered after. I fear you will hardly thrive in the world, though

A *Purser* is an
bona manibus,
adans, &
picatissimis
ἀγχολαχέ-
λως.

If Sea-Captains did not wink at their Purfers, they could not trade so handsomely as they do. I would gladly have Sea-Captains to do by them as *Themistocles* the honest *Prator* of *Athen* did by *Simonides* the Poet, who when he came to importune him for an unjust thing, he answered him thus, *Neque tu bonus poeta esses, si prator leges carminis caneres, neque ego civilis prator essem, si pratorum quam quod leges permittunt, tibi gratificar.* As thou *Simonides* shouldst be no good Poet, if thou shouldst

swerve from
the rules of
Poetry, so nei-
ther can I be
a good *Magi-
strate*, if I gra-
tifie thee, I
should swerve
from the rule
of the Laws.

This Lad is a
Trium literarum
homo (and that
summo gradu)
as well as the
other.

though you have fraudulent wayes of
attracting and subtracting unto your
selves. It is well if that curse in *Zach. 3. 4.*
lye not at your doors, *that it may not*, be-
have your selves like honest, godly, and
conscientious men in your places of trust.

3. *Gunners*. These are another sort of
Gentlemen, that undertakes the charge of
all the *Ordnance, Harquebusses, Fire-locks,*
Powder-barrells, and those many kinds of
shot and bullets, which they have out of the
Artillery Tower, for the managing of their
fights. To tel you the truth of this *Gentle-
man*, hee hath as many wayes to couzen
the *State*, as the *Purser* hath.

This Lad is as cunning as hee that
stole the Goat in *Virgil, Eclog. 3.* of
whom the Poet sings, --- *Post caretta
latebat*. Hee skulked behinde the bush,
but at last was discovered. It is a no-
table Proverb, that *Taurum tollet qui vi-
culum*. Hee that will steal a Calf, will
in the end take the Cow. *Gunners* if you
love to bee siagring of one barrel, you
will soon have your hands in a great
many more. Sin is of an inroaching
nature like a small River (*crescit eundo*)
it grows in going, and like the *Gangreen*,
it creeps by degrees. Small beginnings
if not resisted, will in the end usher in
peccant and *unwarrantable* proceedings.
Gunner, every corn of Powder thou
steals from the States, will make the
fire the hotter thou shalt burn in, in hell
hereafter. Readest thou not in *Job.*

18.15. That brimstone is scattered upon all the habitations of the wicked. Surely Thieves and Knaves are near to blowing up. Thy Linstock (I fear) is in the hands of Justice already, to give fire to one of the great Ordinances of Gods wrath, so take thee off by the middle. Read that Text in Zach. 5. 4. and have a care lest thou bring a curse upon thy self, and also upon thy house when thou art in the Seas. Knowest thou not Gunners, that all Thieves shall bee punished with exclusion out of the Kingdome of heaven? And if God will have none such in that glorious habitation of his? Read 1 Cor. 6. 10. Before I take my leave of you, I will tell you two things, which I am perswaded, few that are Gunners in England could answer to, if they should bee posed in them.

1. Who found out the Invention of Guns and Powder?

2. Who taught men to steal?

The first Invention of Guns and Powder.

For the first of these, I answer, That hee was a German Friar, of the order of St. Francis, called Berthaldus Swart, one that was very studious in Chymistry, and one evening as hee was very busie in the finding out some experiments, in his tempering of brimstone, sulphureous powder of dried earth, and certain other ingredients in a Mortar, which hee covered with a stone, it growing dark hee took his Tinder-box to light him a candle, and a spark by chance falling into the

the Mortar, fired the materials in it, and blew up the stone about his ears; the cunning *Chymist* observing of that strange act, guessed very well which of his ingredients it was which wrought that effect, and never left till hee found out the certainty of it, and taking an *Iron pipe*, hee filled it full of that ingredient which hee found to bee so sparkling, and putting fire thereto, it would go off with great force, and noyle; and this Invention hee shortly after made report of, and presented unto the *Venetians*; by the help of which they did in those times often vanquish the *Genoës*.

For the second, I answer, That all theft is learned of the Devil. Did not hee make the greatest robbery that ever was made upon any man in this world? *Gen. 3. 4. 5.* Some men have lost hundreds, and fifties, and their forties upon the *Road*, but hee damaged and impoverished at one single bout the *whole world*. I will not stand any longer in discourse with you, I save only in this word, that if you steal, couzen, and purloyn from the *States*, you have learned to make these Robberies from the Devil.

4. *Boatswains*. These are another sort of *Gentlemen* as they call them in the Sea (that never were worth an acre of ground in their lives.) These have all *cordage store* in their hands, *viz. Cables, Haulers,*

Hamfers, small bowers, Sails, Riggins, Canvas, and many other things. This Lad hath as many Subtil and clandestine projects in the pate of him to cheat the State as the rest have. This Gentlemans Salary is not very much in the month, but to eke it out, hee swears that hee will have a peece of the States Gables, or Hamfer, come on it what will. But let mee tell thee Boatwain, How canst thou answer God that art not true unto thy Masters? The stealing of their goods will but prove an halter to hang thee in by the neck in Hell, to keep thy neck out of the Collar, let not thine hands touch their Cordage, but let thine eye bee upon that Curse that is menaced against Stealers, Zach. 5. 4. and hereby there may bee hoped thou mayest remove that curse that is impendent over thy own head, and thy Families.

5. *Carpenters.* These are another sort of *Gentlemen* (as they call them at Sea) who have neither Lands, nor Livings no more than the rest of them have. These have under their hands, all *Plank, Deal, Lead, Iron, bolts of Iron, Nails,* and many other things which I might reckon up. And these Lads will, and are now and then fingering of their stores towards bearing of their charges as they say. *Datque porrecto pede, virgam accipies,* Give him but a foot, and hee will take a yard. *This Lad is no more fool than the rest, but if his Salary bee not enough, hee swears*

*swears hee will fetch it out of his stores by one sleight or other. And when hee comes to make up his accompts in Arithmetick; hee is notably pregnant, and as dexterious hee is whilst on board (all the time) in subtraction. It is an old Proverb, Tradesmen that will not lye, can have no trading in this world. I leave you the Application of it. Gentlemen, to tell you plainly I like no juggling, nor no balking of you that are in the State and Commonwealths service, there bee many base, gross, and felonious carriages not onely amongst you, but the rest also in general. I could wish that the Stateships were well man'd and officer'd, even with godly, honest, and conscientious men, men fearing God, walking uprightly, and hating covetousness. Look into *Zach. 4. 4.* and *1 Cor. 13. 10.**

God knows many Masters of ships in the Merchants service, have as covetous, and as greedy a disposition in them, as ever *Julius Caesar* had, of whom it is said, that in his making war in Spain, that he picked quarrels with divers rich

But to shut up this Discourse, I will adde one word more, and that of Advertisment unto those that go under the notion of Masters, and Boatswains of ships, whether in the States or Merchants service; and after I have in brief told them a little of their bad, dishonest, and tyrannical carriages towards poor labouring Sea-men. I will then give fire to a great peece of Ordnance that all the Mariners in England may hear me into every part of the Sea, whether West, East, North, or South, or where ever they are, and go. And if any at the hearing of the dreadful report

port of it should ask and inquire what the matter is, that one of the *Chase-guns* out of the most famous and golden-gilded *Narby* of *England* is fired, I shall tell them, that it is upon this account, to command all the Sea-men in *England* for to *strike*, and to call them off from all their vain, idle, idle, idle, soul-damning, deboyst, and idle lives, practices, and conversation.

For the first then, *In the Merchants service*. *Masters*, your demeanours in the ships you go in are very rotten, putrid and unsound, and should they either come to the light, or unto the touch-stone, they would be found to be meer dross, and worse than the very *shingle* that lyes upon the Sea-side. What stoppage do you make many times of your poor hired Sea-mens wages? Any trivial detriment or accident that comes upon the ship in the Voyages you make, must forsooth, be abstracted and squeezed out of their Indent. I would advise all such *Masters* to look upon their doings, and all their other crafty and cruel dealings with their men, as they will appear hereafter, and then come and tell mee how good it is to put that into your pockets, which is your Sea-mens dues. I will tell you how they will appear unto you one day, *Jan. 5. 4. Behold the line of the labourers which have reaped down your fields, which is of you kept back by fraud,*

Cities that he might plunder them. And do not you the like by your Sea-men, that you may at the Voyage end keep something back of their wages?

I would have all the *Masters* in *England* that go in Merchant affairs to be of that honest minde that *Tyberius* the *Emperor* was of, of whom it is said, that he accounted (*adrem illud Adversum esse, quod cum subiectum vel chrymis collatum esset*) that monies no good coyn that was levied with his subjects tears. Read *Lev. 19. 13.* Sea-men that are thus abused with their *Masters* may well say unto them as *Cato* saith,

crieth,

one of Britains
Princes said,
when taken
prisoner, and
carried unto
Rome, and
after his view-
ing of the
truly magni-
ficence of the
City as he
passed on, what
mean you
(quoth he) to
do, that have
these, and such
like buildings
of your own to
cover our small
cottages? So
what mean
you to do with
us, who have e-
nough to live
well on, and
yet gripe and
grutch us our
wages?

crieth; and the cries of them which have
reaped, are entred into the ears of the
Lord of Sabbaths. Behold! Behold the
cries of labouring Sea-men which have
carried your ships out, and brought them
home, are both great, and very many,
they are come into the ears of the Lord
already as many Bills of Indictment
against you shall be unto you! how
will you answer the Lord in that great
day of account? Take in that good
counsel of Christs betimes, *Luke 12. 15.*
*Take heed and beware of covetousness, for
a mans life consisteth not in the abundance
of the things which he possesseth.*

2. In the Merchants service, *Badshahs*,
All is not right with you neither. There
be those holes in your coats that pro-
claim you tyrannical, and unmerciful
amongst your men. You are like to
Pharaohs. Task-masters, who put the
children of *Israel* upon making of
Bricks, *Exod. 1. 14.* you make the lives
of many poor Sea-men under you very
bitter unto them by reason of your hard
and unkinde bondage, and if not in
Mortar, and in Brick, yet in multiplicity
of needless and useless service, you cry
as *Israels* Tyrants did over them, *Exod.*
*5. 13, 14. Fulfil your works, your daily tasks
as when there was straw:* which if they
do not, perhaps their bones are broke
by your unmerciful hands, for their
neglecting of that which they are both
over-charged and burdened in, many
times,

times. You are in a word a jovial crew of *Carmen* that never leave jerking, and *Geeling* of their horses till they hale the hearts of them out. I may very well say of you as it was once said of *Simon and Levi*, Gen. 49. 7. *Cursed be their anger, for it was fierce: and their wrath, for it was cruel.*

2. In the *States Service*. *Masters* and *Boatswains*. You are the two onely men for the commanding of a ship, what ever a Captain pretends, and keeps a stir, and a bustling amongst you. I look upon you two for the well ordering of a ship, were there but those *Principles* in you, as much as I do upon him. As to the commanding of the men, you have as much to do with them as hee has. I mean in things that have a tendency unto good order, and decorum on ship-board.

I may compare the cow-heartedness that is in *Masters*, and *Boatswains* of ships, towards those that go under the notion of Captains in them. To that foolish soul, *Grato*, in *Terence*, of whom it is said, *Quicquid dicis, ego dicam, quicquid negis, ego negam*. What you say Sir, I will say, and what you deny, I will deny. What you will, I will, and what you will not, I will not. Make you the Application.

But more pertinently to the thing in hand. There bee three things that are too visibly amiss in you, and I would

1

desire

I would have all the *Boatswains* in England that are in the Merchants service, to walk towards the Sea men that are under them, according to this Scripture rule, *Leviticus 24. 4. 1. Thou shalt not rule over him with rigour, but shalt fear thy God.*

If that our *Masters & Boatswains* that are in the *Ships*, were but pious and religious, their lives would have as great an influence upon their men, as *Hilarion's* had upon *Hilarius*. It is said of *Hilarius*, that having read the godly life and Christian death of *Hilarion*, he folded up the book, & said, well, *Hilarion* shall be the Champion whom I will follow. Seamen would say (if they did but see good things in you) the very same of you. I will follow our *Master*, our *Boatswain*, & our *Captain*, &c. I may say unto all the *Masters & Boatswains* of *Ships* in *England*, that *Longum iter per*

desire you all that are in these places, in what ships of the *States* of *England* soever, to amend them. It would be more credit to you amongst men, and more pleasing unto God I will promise you. It would vex a mans soul to see, what loose, cold, lukewarm and indifferent principles there be amongst you in the performance of your duties in these things.

1. *In the strict observation of the Sabbath.* Let mee tell you thus much, in respect that there is not an heavenly zeale, love, and servour in your souls, to and for this day, that you do much harm in the ships you go in: If Sea-men observe you to be remiss, and indifferent in the keeping of it, they will be as careless as you. I profess I wish from the bottom of my soul that every irreligious *Master* and *Boatswain*, throughout the whole *Navie* of *England*, were turned out of their places, to that end men might be put in that have a zeale for God, and a care to thunder up the careless Sea-men upon this day unto the worship of God. It was never my hap to see any thing of God either in the *Masters* or *Boatswains* that have been in command in those ships that I have gone in. For if there had, there would have been a greater appearance of it in the rousing up of the men that were under them. To what end dost thou bear the name of *Master* in this or that

that *Prigge*; if thou leatest, and sufferest the *Sailors* to live masterless upon this day; who should more stir up Seamen unto the serving of God than thou? because thou hast not an heat to serve God, thou leavest them in this, and the other corner of the ship to serve the Devil. *Whilst Sea-men are not called up to those publicly duties that are performed in your ships, they are but consulting with their own carnal hearts; and carnal thoughts are their companions all the time they are absent, those they dandle, and are the babes, and brats of their own brains, which are more pleasing to them than a so-opening, and so-convincing Sermon.* To what end dost thou bear the name, and office of a *Bonswaine* in the States ships, if thou givest the Sea-men the liberty to profane the Lords Day, and to live as they list? What a filthy shame is this that our *Masters* and *Bonswaines* have no better things in them.

Is this commendable for you to live like drovies, and lots in ships, that should be examples of good? If one could but look into every ship in *England*, what their carriages be every day in them, might not one spy here a knot of wretches spending their time in filthy discourse, whilst others are at Prayer, and in another corner a pack of *Wor-lous* profaneing of the Sabbath whilst others are at the Sermon; and this is allowed of by our God-less and Christ-less

principles, provided as per example. Every thing in you should be exemplary whilst on shipboard. No evil should be seen in you, lest that they should learn it, and take encouragement to be profane.

I may say of the Sabbath day, as once said of his Grammar, that if the Sabbath day should be named according to the *Sailors* observing of it in the Sea, Dutch manner, rather than *Dominicus dierdag*. It should not then be called Gods day, but the Devils.

The common sort of Sailors, are lads that hate not for Sabbaths, but had rather pass *de delictis, ad delinjas & causa ad causam*, as Hierome hath it. They would dance with the Devil all day, and sup with Christ at night. They would live in *Dalilah's* lap all their lives long, and then go to *Abraham's* bosome when they die. Our *Masters & Boatswains* are of the *Athenian* strain, of whom it was said, *Atheniensis seire querella sunt, sed facere nolit*. You know what is right, but you have no great stomach to it.

Masters, and Boatswaines. I will tell you what, *Masters, and Boatswaines*, look for some heavy judgement to arrest you before you go out of the world. Better that you anger all the Sailors in the Seas by being godly, and conscientious, and pressing of them unto those publick *Ordinances* which the *States* allows of for the instructing of that wilde generation of men, than to have God to be angry with you, for being ungodly and careless in your places, where you might advance, and promote much good.

2. *In the crushing and discountenancing of all swearing and drunkenness in your ships.* You can hear God-dishonouring oaths rapping out of your Sailors mouths on every hand you, and sit in their company, whilst oathes flie like Gun-powder in your eares, and faces, and yet not open your mouths to reprove them; who should now take upon them a courage for God in this case but you? If you did but let them see once your dislike, they would the sooner leave it, but when they see that you can digest it, and endure it, and sit in their company, they take it for granted that you see something that is good in them, and hereby you do a great deal more bolster graceless fellows in their wickedness, than you are aware of. How knowing and privy also are you to all that swinish drunkenness that

is amongst your Sailors? and yet it is buried, wincked at, unpunished, and untold unto your Commanders. Nay when men come on board like beasts, or creatures bereaved of sense, and reason, and can neither go, see, sit, nor stand, but as they are carried in mens arms to their Cabbins, or to their Hammocks, this is but a matter of laughter with you. Art thou now (I will put the question to thee) fit to go *Boatswaine* of a ship that can turn thy back on these things? And art thou fit to bee a *Master*, and a *Ruler* of a family that can stand upon deck, and see men come on shipboard in this pickle, and have no grief and vexation at that dishonour that comes to God by them? I wish that all such men that go in the *States* ships were packed out of them, and men fearing the Lord, and zealously abhorring swearing, lying, whoring, and drunkennels, &c. were established in their steads.

But Thirdly, *In your cruel usage; and tyrannizing of it over your men.* Swearing and Drunkennels is no part of your quartelling with them, for you can very well dispense with these things amongst them, and swallow down many other notorious, and nefarious evils. You are like to *Pharaoh's* Task-masters unto them, and in many things do you abridge them of a comfortable, and peaceable living in the ships they sail in

Masters and Boatswains of ships should have as ardent desires for the good of poor Seamen's souls, as reverend Clauiger had over his relations. Of whom it is said, If I may but see grace in my wife and children, satis habeo, (sufficit mihi, mea spes, et filii & filiae, abut prosperi, I shall then account them sufficiently cared for. If I could but see grace in the men under me, and a leaving of their swearing, drinking, & whoring, I should then think them happy men.

I would have
all the *Masters*
& *Boatswains*
in England that
are, or shall be
in any of the
Ships, as
humble minded
as *Willoughby*
was, of
whom it is
said, *Is thal-*
mo grandioribus
litis in scripta
habuit, Willough-
by, Willoughby, re-
cole unde vine-
pit. Being a
Carpenters son,
and afterwards
by his learning
Bishop of *Sto-*
guntia, had this
written in his
bed-chamber
in great letters,
Willoughby,
Willoughby, re-
member of what
thou earnest
on. Is not this
a good memento
to you?
When *Jacob*
was grown rich
he forgot not
his former con-
dition how he
came over *Jor-*
dan (perhaps)
with never a
penny in his

with you. What choler, what fury,
what anger, what hatred, what devil-
lising breaks out at your hands, eyes,
feet, and tongues against them? I and
many times too, unjustly. Consider
with your selves what God has done for
you in exalting you into places of Com-
mand, and how hee has not done so
for others that are better deserving good
encouragements than you are, and this
may pull down your high stomachs,
and your flidged plumes. What hast
not thou been *Boatswains* in former
times? Have not many of you been
Cabbin-boyes, common Sea-men, ship-
swabbers, &c. what and now so proud,
so high, and so lottly? verily not the
old Proverb, *See a begger on horse-back*
and hee'l ride a gallop. Master, what hast
not thou been before thou earnest to
that preferment? wast thou not many
yeares ago a Cabbin-boy, or a Boat-
swains servant? a meer common Sea-
man, or some low, obscure, and un-
credited fellow? be thou not too high in
the ship thou goest in, to Lord it over
the Sea-men, lest thy fall be with a ven-
geance. *Prov. 16. 18. Pride goeth before*
destruction, and an haughty spirit before a
fall.

The next thing then promised you,
is unto the common and inferiour sort
of Sea-men, wherein I shall tell them
that I have many things against them.
And how it would become them far
better

better that there were not so many spots in their coats, in respect of those great designs that are in hand, and on foot for Jesus Christ in the world. I will lay them down in particulars.

1. *Drunkenness.* This bewitching sin hath tript up the heels of many thousands of you, and got such victory and mastery over you, that I think you will never bee able to decline it as long as you live. This sin has stollen your hearts away from God, and goodness, in so much that hee hath neither honour, remembrance, nor obedience from you, *Hos. 4. 11.*

Sailors let mee tell you thus much, that there be many foul sins and soul-damning iniquities to bee found in your hands in these last, and evil daies, which elder times were angry at, and would have blushed to have seen them crawling in any corners amongst them. You blush not to swill till you vomit, and to drink by measure without measure. You contend in your drinkings when you get your noses into a Sea-port town who should drink most, and hee that has the strongest brain, or the widest and largest tankard to contain it, carries away the bell, and glory of it, Peruse but the 5. *Isa. 11.* and consider what an eternal, and everlasting woe will follow that course of life, and me thinks you should grow out of conceit

poet, *Gen. 31. 10.* Hee makes mention of nothing that he had but his staff.

I will say unto our Sailors what Demas said of Philip King of Macedon, when commended for a jovial man and one that would drink freely. *This is a good quality in a sponge, but not in a King.* So it is a good quality in a sponge, but not in a Captain, Boatman, Gunner, Carpenter, Purser, Master, or Sailor.

with it. Whilst I reprove you for these things, I free my own soul before God. This sin is against reason, (had you but reason in your brains) it is also against the necessity of nature, good health, vigour of the mind, and alacrity of the senses. Drunkards may bee better called, *Botles, Barrels, Pipes, Sinks, Tubes,* and *Hogsheads*, than men.

If you will needs do as *Grasshopper* d^y, you will in the end smart for it, of whom it is said, *that shee did, per astatum cantare totam.* Sang all Summer, & starved in the winter. Throw your monies away freely in the *Alehouse*, & go through a thousand storms, and bitterments in the Sea for as much again.

Frugalitas Attacit Soprosyne, Ciceroni modestia. Frugality with the Athenians was wisdom, with *Cicero* modesty, and shall it not bee so with you? May it not be just with God to do by you as hee did with *Cleomenes* King of *Lacedemonia*, who when excessively drunk, fell distracted, & never recovered his wits any more. How if God should do thus by you, when you are vomiting, and spueing, were it not justice?

mouths uttered in passion, and dis-
temper; my disobedience to my pa-
rents; my excess in my drinking of
healths, &c. If ever the drunken Sailors
of *England*, come to bee touched with
the filthiness of their soul-damning pot-
tings, they will roar out as hee did for
them. Sea-men, will you live all your
life time in this sin? *Will you live in
this sin, and your lives end together.*

2. *Swearing.* I verily think there is
scarce one in five thousand of you that
is clear of this nasty and stinking conta-
gion. To scour you of this rotten di-
temper, let me prescribe you this soul-
healing medicine, which lyes in the sa-
cred word of God, and if you can but
digest it, I dare promise you that you
will neither swear more, nor affect it in
others when you hear it; Look then in-
to *Jam. 5. 12.* But above all things my
brethren, swear not at all, &c. Why so,
seems many a prophane wretch to say?
I will tell thee wherefore, the reason is
ready at hand, *Ex. d. 20. 7.* God is ten-
der of his Name. It is said of the *Jews*,
that they were so tender of the Name
of God, that one should never hear
them presume to pronounce that dread-
ful name of *Jehovah* in the Law, but
read *Adonai*, unless it were by the High-
priest once a year.

Augustus. (as *Suetonius* reporteth)
would not have his name *obsolesceri*,
worn thred-bare. What think you of
the

What *Cyrus*
some said in
one case (that
if he were the
fittest in the
world, to
preach a Ser-
mon to the
whole world
gathered to-
gether into one
Auditory, and
had some high
Mountain for
his Pulpit, &c.)
I shal say the
like in another.
Were all the
whole Navy of
England gathe-
red together, &
that all *Chaplains*
Pulpit were, or
could be pla-
ced in the

Mainrop of
some goodly
ship that he
might have a

prospect of all the ships in his view, and were furnished with a heart of brags and a voyce as loud as a trumpet of an Archangel, that all the whole Navy might hear him. I would either choose for him, or for my self, these two texts of Scripture, *Yam. 4. 13. But above all things my brethren swear not at all.* & *Isa. 5. 11. Woe to the Drunkards of Ephraim &c.* This is Divinity enough to be preached unto Sea-men, and my reason is this, that they that will not leave off swearing and drunkenness, they will practise nothing in the whole book of God.

the Lords holy Name then, Sailors; which you wear and tear in your mouths (day by day) The name of *Mercurius Trismegistus* was not commonly pronounced, because of great reverence to him.

1. *Swearing is a grievous sin, if thou consider but well the object about which it is conversant, and that is the Lord.*

2. *It is a grievous sin if thou consider the occasion, and that is none at all.*

God knows, It is with the major part of the Sailors in England, as it was with a great swearer in the dayes of King Edward the sixth, to whom when that godly Minister, Mr. Haines replied, when hearing of a brave Gallant rapping out most horrid oaths, told him that hee should one day give an account thereof, the young Spark ill-mannerly answered him, *Take no care for mee, but prepare for your winding sheet.* Well said the good Minister, *Amend, for death gives no warning.* At which counsel, hee still broke into a far higher rage and strain of swearing, till such times that he came to a bridge (which passed over an arm of the Sea) and putting the spurs to his horse, the metelness of the beast took the wall, and down went the horse, and the great swearer into the depths, and his last words were (when hee saw no recovery but death) *Here is horse and man going now full speed unto the Devil.* I pray God it may not bee said both

both of some men and ships when they sink in the Seas, *That there is a ship, and all the swearing Sea-men in her (the other day, or the last week) gone to the Devil.* My season is this, the preaching of the word, and the telling them of the danger of this sin, would never take, nor prevail with them, and therefore what other end can such expect at their death than a meer going unto the Devil?

Our English Sailors are too like, and too near a kin unto that desperate Boy of *Tubing in Germany*, of whom it is said, that hee was a most damnable Swearer, and inventer of new Oaths, even of such as were neither common, nor ever heard of before. But what became of this blasphemous wretch may some say? I answer, (and what the Lord did by him, I pray you Sailors take notice) lest God do not so by you for your swearing. God sent a canker or some worse disease, that did eat out his tongue which was the instrument hee blasphemed with.

I have read also of another, and his usual oath was, *By Gods Arms*, shortly after this mans arm was hurt with a knife, but nothing in all the world could ever cure it again, but it wrankled, festered, and rotted off his body, and through anguish and pain thereof, hee dyed most miserably. Is it not just with God, think you to rot your arms, legs and tongues off, and out of your mouthes (for you are worse

A swearing ship is an ill air for holy zeal to breathe in, a good heart will soon be weary of such an abode, and say, We is me that I dwell in *Masbik*, and that I sojourn in the Tent of *Kedar*.

worse swearers than any of these (that I have presented unto you out of history) as arguments to deter you from the practice of it.

This sin of swearing, or any other sin indeed (if it bee but born withall a while) will not know it self to bee sin at all; but plead innocency to bee no iniquity. *Consuetudo delinquendi pro lege est*, said *Tertullian*. Custome is for a Law, and so will bee accounted good; if a man use himself, but to this or any other sin a while, hee will never take notice of it, nor know when hee doth evil. And truly after sin once becomes customary, *Crimin finienda vita, quam vitium*. Life may sooner end, than they will part with their vices. Most Seamen are got into such a garb, and habit of swearing, that I may take up the words of the Prophet, *Jer. 23. 13.* and tell them, that the *Ethiopian* cannot change his skin, nor the *Leopard* his spots. *Woe bee unto you, if this sin and your lives end together.*

23. *Lying*. I know no people under the whole Heavens again, given, and addicted so much unto this evil as our Sailors are, should inquiry bee made into all the *Kingdoms*; *Provinces*; *Continents*, or *Territories* of the world, their accounts would bee at last that they had none such amongst them as bee, and go in the Seas. A Tale-bearer, or a Tale-carrier in the *Hebrew* Tongue is compared

pared to a Pedlar, who will when hee hath furnished himself, and filled his pack with variety of pedling, and petty stuffs of several colours, of Ribbanding, and Inkleing, trot up and down from Town to Town, where hee can finde best custome, and trading. After this manner doth the pedling Sea-man carry upon his back his paltry pack of lyes, and opens it on board every ship, hee comes into, or every house and Town hee goes into, hee matters not the truth of any thing hee speaks, but out goes his rotten wares to impoyson all round about him.

Now if these Tongue-libelling-lads in the Sea, would look into *Rev. 21. 8.* and pause a while upon that Scripture, they would finde such sharp, tart, and sowre lawce, that they would never love lying more. I dare say there bee thousands that have been of your employment, that are now roaring as so many damned miscreants in hell, that feel the verity of this Scripture which they would never beleeve, nor credit when they were alive in the world, as you now are. Let God, Christ, and Scripture then bear and carry the highest and strictest rule and command over you in your hearts and consciences, and not the Devil, *Eph. 4. 25. Putting away lying, speak every man the truth with his neighbour, &c. Woe bee unto you, if this sin and your lives end together!*

4 Choler,

I would Commanders would do by lyars in their ships as *Atanarxes* did by one of his Souldiers, when finding him in a lyt, stufed his tongue to be thrust through with three needles. This is a good course to discourage lying.

What one
 stays of the
Pae and Party-
cock (I will say
 of the Sailor)
Quadrus ru-
brum galle-pa-
vis, acutus, E-
 very thing that
 is red inargeth
 the Peacock.
 Make the ap-
 plication.
 Sailors are
 much what
 of *Lysanders*,
 moral the *La-*
cedemonians, of
 whom its said,
 that he was of
 such an impla-
 cable disposi-
 tion, that no-
 thing could
 appease his
 malice, but the
 death of the
 person with
 whom he was
 angry, where-
 upon grew the
 Proverb, That
Greece could not
bear two Ly-
sanders. And
 truly I would
 have Captains
 so say that our
 ships shal har-
 bour no
 such Sailors.

4. *Choler, passion, and anger.* If I
 had a desire, or that I did know of any
 that were desirous to set these three
 feral passions in their proper raging, and
 predominating colours, I would either
 go, or send them unto the Sea amongst
 the Mariners, and there they should bee
 sure in two or three hours expence of
 time on board with them, to behold
 them both in their faces, tongues, and
 hands, as to many sparks of fire in bar-
 rels of Gun-powder. *These are the three*
Faggots (or ingredients) that a Sea-man
is made of. There is scarce one in ten
 thousand of them, but hee hath *fire* and
powder in the mouth of him, and the
 sight of this drives all good people a-
 way from holding any society or con-
 verse with them, and makes it an in-
 tolerable penance to bee near them, or
 within the smoak of their Chymnies,
 God pitty you, and in his good time
 bestow another manner of heart and
 spirit upon you, than is to bee seen a-
 amongst you. There is the greatest
 weakness of spirit, and unmanliness of
 minde to bee seen amongst the Sailors
 of all the people under the heavens a-
 gain. What argues the disgrace, and in-
 feriority of the understanding part
 more (which is the noblest power of the
 soul) than passion? *Prov. 17. 27. A man*
of understanding is of an excellent spirit.
 In the Hebrew, he is of a cool spirit. The
 lowest men of parts are oftentimes the
 pass-

passionatest men. But that now this unclean spirit may bee clubd down, and kicked over-board out of all the Navy ships in England, I would present all the Sailors in the Seas with these ensuing *Confessories*, and I dare promise them that the practising of them will procure them much peace, comfort, & quietness, whilst, and in what ships soever they sail in. The main reason why Sailors are so contentious and quarrellsome one with another is, because they are either ignorant of their carriage and behaviour one towards another, or else in respect of trivial, and frivolous provocations that arise amongst themselves, which wisdom would soon hurl out of doors, and dash out of countenance.

1. If you would then live peaceably and comfortably on board your ships, *Trample under foot all delicate niceness of bearing wrongs*. If thou wilt not do thus, go not to Sea, for thou wilt meet with them. Where there is an imperious impatience, and an effeminate facility in men, they will be moved at every trifle. It is a special peece of manly wisdom to be able to pass by many petty provocations to wrath and anger without notice taking. And it is no less also to digest the witless brawlings and clamours of silly, foolish, irrational, and headstrong men, with the same patience that Chirurgeons will the injuries and blows of mad, and frantick men.

Sailer, Sailors
Immense
virtues of
non sense to
off passion.
It will vult
become thou if
thou meetest
vith wrongs
on shipboard
to take no notice
of them.

2. If

When an inconsiderate fellow had stricken *Cato* in the bath, and afterwards cried him mercy, he replied, I remember not that thou didst strike me, *Tu lingua ego curiam Domini*, said one to another that railed on him, I cannot be master of thy tongue, but I will be master of mine own ears.

S. Paul, *Act. 1.8* shook off the affronts & injuries offered unto him, with as much ease, as once he did the Viper. One having made a long & tedious discourse to *Aristotle*, at last pleaded his prolixity, to whom *Aristotle* replied, that he was not tedious unto him, because he gave no heed to any thing he said.

2. If you would live peaceably and comfortably on board your ships, *Triumple under foot all credulity and lightness in believing whatsoever comes first to hand and ear.* If thou wilt not do thus, never look to live quietly on board any ship thou shalt set thy foot into. To believe every word, tale, and tattle thou hearest, is the onely way to set thee on a fire. Tale-bearers, whisperers, and Tongue-slanderers are the Devils bellows.

3. If thou wouldest live peaceably and comfortably on board any ship. *Out a doors with all curiosity, itching humour, and needless inquisitiveness to know and hear of every thing that is done or said.* My reason is this, If a man bee thus disposed, hee shall finde matter enough to fill his gall, and set his *Irascible* part on a burning fire. That man shall never want wrath, and woe, that lets the doors of his ears stand wide open to listen to every one. I have read of *Antigonus* a most famous Prince, how that hee did, when hee heard two unworthy subjects of his speaking ill of him in the night near his Tent door, *willed them to go further off, lest the King should hear them.* That man that is of this temper is the best to pass, let him bee at Sea, or on Land.

4. If thou wouldest live peaceably, and comfortably on ship-board, *Out of doors with all timorousness of being wronged*

ed or countenanced by others, in word, deed, or countenance. I have observed it, that many men do needlessly fret, and perplex themselves when they see but two talking or smiling, and now and then casting an eye upon them, they presently conceit within themselves that they are their discourse, and the object of their scornful observation. This argues great weakness and folly.

5. If Sea-men would live peaceably and comfortably on ship-board, when occasions of anger, and discontentments are given them, I would have them to follow these Rules.

1. *Contain your bodies in quiet, and your tongues in silence*, because the stirring, and agitation of the body and stamping, and flinging about, sets the blood and humours on a fire. The walking of the tongue will keep in that passionate heat that usually starts up in the heart, which otherwise would evaporate its self, and dye. Silence is an admirable cooler to all indignities and affronts. Would Sea-men take this advice, there would not be such wording of it, as oftentimes there is amongst themselves.

2. If Sea-men would live comfortably on ship-board, and seek the peace of the ships they go in; let them then always, *give reason leave to interpose and debate*. It was very good advice that was given to *Augustus* the Emperour, when the object and occasions of choise

Let not the Sun go down upon your wrath, Eph. 4. 28. but many Sea-men suffer the Sun to go down, & rise again upon their anger, yea again, and again, before they will part with it. But let that man know that lets the Sun go down upon his wrath, he takes the Devil to bed with him.

Plutarch writeth, that it was the custome of *Pythagoras* his Scholars, how ever that they had been at odds, jarring & jangling in their disputations, yet before the Sun set, would kiss & shake hands as they departed out of the School. I would all our Sailors in the States, ships were of this temper.

K

were

Angry foals in former times were counselled to look themselves in a glass. If Sea-men did but see their faces when they are angry, they would be ashamed of them when they are calm and quiet. *Prov. 18. 32. Luctus reges avidum dementis spiritum, quam si Lybiam remansit Galibus jungas. Horat. Od. l. 2.* The Hebrews call anger *Aph*, because there is the nose riseth, the colour chargeth, the tongue stammereth, the teeth gnash, and the hands clap, the feet stamp, the pulse beats, the heart pants, the whole man swells like a Toad, and glares like the Devil.

Were in his eye, that he should not be moved before hee had pronounced over the letters of the Alphabet. When Sea-men give the reins unto their passions, it beats out of doors, and out of their brains, both all reason, and judgement.

3. If Sea-men would live comfortably on shipboard, and seek the peace, and welfare of the ships they sail in, then would I have them, *to set their hearts, and stomachs against all the feral passions, and bodily distempers they see in other men.* What heating of the blood, and the vital spirits bee there in many Sailors? How are they transported with fieriness of the eyes, inflammations of the face, furiousness in their looks, extraordinary panting of the heart, beating of the pulse, swelling of the veins, stammering of the tongue, gnashing of the teeth, bad language, and many other uncomely behaviours? Abhor these devillish gestures that are in thousands of your pedling Sailors, bend your minds and spirits against them, and consider what a sweet loveliness, and amiable vertue there is in a milde, gentle, and unpassionate spirit. It is the very sinew of all delightfull society, the flower of humanity, and the very sweetness of civil converse, it both draws love from others, and also keeps the heart in a perpetual calmness. If Sea-men love nothing but frowardness, and hastiness, you

you that are wise will never take any delight in their company. It is storied of *Earl Elncarn*, that hee was much given to immoderate anger, and the means hee used to cure this disordered affection, was by studying of Christ and of his patience, and this meditation hee would never let pass from him before hee found his heart transformed and conformed into that heavenly pattern.

But further, I have one word more; and that unto all the young Sea-men in *England*. It hath been my observation, that many thousands of them are apt to bee spoiled and corrupted with that Soul-poysoning society they daily are in company of in the ships they sail in, and could I now, or were I able to rescue them out of the hands of the *Devil*, and to fetch them off from under the nose, or command of hell, and all the black powers of darkness, and also out of a dislike unto all ungodly wretches, I should then think my self extremely happy. To worke this effect amongst them, I will give them a whole broad-side of Arguments, and if they will not doe, nothing in the world will prevail upon them; I may even then do as a Physician who hath striven long with his patient and sees no hopes, gives him up at last, I shall give you up for lost men.

1. Take heed of holding any intimate compliance and correspondency with men

It is a very hard thing for a man to live amongst corrupt fellows without corruption, it is easier to walk upon burning coales, or to carry fire in ones bosome, than to bee amongst such & not bee tainted with them, *Prov. 6. 17.* Admit said I desire that a man were made of iron, yet if hee stood continually before some great fire, he is in danger of growing supple & soft as wax.

Though a man greatly like not the sin, yet company with a sinner may work him to it. *Et quos vitium non potuit vincere, familiaritas vincit.* Whom vice cannot overcome, familiarity will.

that are publickly profane, and wicked. My reason is this, There evermore steals in upon that man that does not, a very secret, insensible, and undiscernable dislike of his own former pious, sober, and commendable courses. Such a man in time wil begin to shake off his former strictness, of piety, and innocency of life and conversation, and boldly say, I was but too straight laced before, I will now have my youthfull liberty, and I am sure that will bring mee in more pleasure, and contentment in an hour, than my other life did in a whole year. It may bee thou wert a very civil, serious, and sober-minded man before thou camest to Sea, but since it has been thy hap to fall in amongst a pack of rude Sailors, as a drop that falls out of the clouds into the Ocean, thou hast become one of them. *The sweetest apples are soonest corrupted, and best natures are quickly depraved:* Sailor, Sailor live in all the ships thou goest in as fish in the Sea, who are both born, and bred in it, yet have no taste at all of the salt-waters in them. Bee sure thou live at Sea, as not to have any taste of a stinking Sailor in thee, and take up none of their stinking, rotten, and unsavoury speeches, and phrases, And as thou wentest on shipboard well educated, so come out again without any tang or smell of their ill-bredness.

2. He that has not a care of himself herein,

herein, it is no wonder though they slyly insinuates into that mans heart a pleasing approbation, and delightful assenting, and consenting unto the sinfull practices, sensual courses, and wanton pleasures and dalliances of such men. God knows, many young men are utterly undone, and led away into much soul-damning evil by keeping company, and following the counsel of rotten companions. *Lani tribuenda Murene, non quod Asiam viderat, sed quod in Asia, continentur vixerat.* That man is to bee commended that can live godly on shipboard, and wisely turn away his back from all soul-poysoning discourse. He that will not, and cannot do thus, let him go to Sea white, and hee shall come out of it black, let him, go on shipboard a Saint, and by pay-day he shall come out (again) a Devil.

3. Hee that will not take this course, will in time find a resolved, a fortified, and an habitual change in his affections and conversation. Bad society will usher in a transformation both of the mind, manners, and conditions of them with whom they do converse. Oh the many youngmen that are slain by these filthy Sailors that use the Seas! *Ioseph* living in *Pharaoh's* Court learned to swear, and *Peter* in the High-priests hall to curse. And thus learn our young Sea-men of the old in the ships they go in.

Rubiginosus comes etiam candido suum asfricuit rubiginem. A rusty companion says *Seneca*, rubs some of his rust upon a man of fair conditions, and none of his candor sticks on him.

A good man on shipboard, is like *Joseph* in *Posiphar's* house, lyable to many temptations if hee have not the grace and the courage to turn his back upon them. (*Decorus facie sed pulchrior mente: Corporis formam oculi vera contemplabantur,*

sed ad callum cor non penetrabant, &c. *Gregory.* *Joseph*, laid one of the Antients, was a servant in *Posiphar's* house, the beauty of his face his *Mistress* saw, but the beauty of his grace which surpassed his external beauty shee could not see. Young men when they come to Sea, if they have not a care of themselves they will soon be spoiled. You are too much like (would God you were less) to *Aristotle's* smooth table, unto which he compares the mind of man, which is varnished with pictures, and is fit and apt to have any thing in the world either delineated, or adumbrated upon it, either the deformed *Idol* of ugly vice, or the glorious image of celestiall virtue,

4. He that will not thus do, he shall bee sure ere long to find growing in and upon his heart, an ill affectedness, and disconceitedness, both towards good people, and all godly and religious exercises. Such foul mouthes as you make your bosome familiars, are great enemies unto God, they are as it were in open defiance against God, and heaven, and daily throw out their rotten contempts upon the word, and religion, which pulls back many a hopeful young man. If thou wouldest hold thy integrity, and well-disposedness unto the best things whilst thou art on board with Sailors, live then as *Jacob* did in *Laban's* family. *Dives erat in virtutibus etiamsi servires Labano, illarum tamen decorem & claritudinem non amiserat ut ignobilem servorum conditionem incurreret.* *Ambros. Epist. 4.* He lost not the lustre of his graces in it, neither did hee fall into the ignoble condition of a servant so far as to soil himself with his *Adversaries* sins, for though *Laban* worshipped *Idols*,

yet *Jacob* served his *God*. If some Seamen will serve the Devil, serve you the living God, and let them and the Devil go together if they will.

5. Put the case that they be civil men, and such who profess in form, but are ignorant of the great mysteries of godliness, unseasoned with the power of Sanctification, and unaccustomed to the waies of sincerity, companying with such will but eat out all the goodness that is in thy soul. These plausible companions do a world of hurt to those that give very promising hopes of a maturer growth and progress in Religion. *Socrates* was wont to say of *Alcibiades*, that hee was a *Parragon* both of body, beauty, and mind, but when hee saw him amongst wanton gallants, *I fear not thee but thy company*. The Application is fair enough in view. Such kind of consorts as these, are like to *Flanders peeces*, of whom it is said, that they are fairer further off than near at hand. Shake off these men, or else thou wilt in the end find a defection in thy zeal, and forwardness in thy servings of God, and also thy graces both to bee worsened, and impaired by them.

6. If thou dost not, thou crackst thy Christian reputation, and favourable esteem with all good men. Who will not but bee ready to say upon the sight of thy consorting with them, let him profess what hee will, hee is of their humour,

It is a good Spanish Proverb, Tell mee with whom thou goest, and I will tell thee what thou art. Let mee but see a Captain of a ship sending for this, and the other shabby fellow, day by day, to fuddle it in their cabbins, I shall surely be able to comment upon the man, what hee is.

mour, and of their conditions, otherwise hee could not bee so boldly familiar with them. If thou wouldest bee thought well of, either at Sea, or on Land, then stand upon thy Christian reputation, and come not amongst the wicked, have little to do with them, and if thou beest in their company at any time, through the management of business, get out of it again as quickly as thou canst. For thou canst not sit it with them, and tongue it with them, but hazzard Faith, and a good Conscience.

7. The wicked, and the godly are meer *Antipodes* whilst in this world, walking one contrary to another, the wicked cannot cordially, and really love and embrace the godly, because there is an absolute enmity, and antipathy betwixt the seed of the woman, and the seed of the serpent, betwixt light and darkness, Christ and *Satan*. Holy *David* was a man after Gods own heart, and yet hee was disliked of by the Drunkard, *Psal. 69. 4.* They that hated *David* without a cause were more than the very hairs of his head. If thou canst not dispence with the swallowing down of as much profaneness as the wicked can, they will hate thee, therefore to what end shouldst thou intrude thy self unwarrantably into their companies. *Melius est habere nautarum odium, quam consortium.* It is better to have

have the hatred of ten thousand graceless Sailors in the Sea, than the society of one of them, unless hee bee godly. Seamen love the godly as well as *Hypocritæ nostra* was, of whom the Poet sings when shee was cast into prison, because shee would not do as they would have her in the killing of her husband, as her other Sisters had done.

Clauſa domo tenor, gravibusque coercita vinculis, Est mihi supplicii causa fuisse pinus. Ovid. *Epist.* Those that acknowledge themselves to bee under the government of Christ, they know full well that they are bound by the Laws, Statutes, and Ordinances of Heaven, upon their allegiance unto their Lord and Sovereign, to maintain no intimate, or delightful converse with the wicked, which are professed enemies unto God, and Christ, no, they dare not doe it, therefore blame them not when they look shily upon swearing Sailors, and care not for comming amongst them. They have the sacred Word, and all the reason in the world on their sides, and therefore let this stop every Bedlamite Sailors mouth.

1. They dare not come into wicked mens company for fear of the infection of sin.

2. Out of a fear of an infliction of punishment.

Hee that would keep himself unspotted in the Sea, let him resemble the River

Purum dignoscitur aurum sæpe adulterino.

What the Poet said of the unequal yoke of Oxen, may I say of the godly and the wicked.

Quem male inaequales veniunt ad aratra iuvenci?

Ovid. *Ep.* They cannot set their Horses together.

*Magum est quid-
quid mihi nocere
potest. I finde
that in me (said
Bernard) that is
apt to take fire.
How much
more in Sai-
lors, Than shun
prophane men,
as thou wouldst
shun the devil,
or one that hath
the plague
running upon
him.
I have often
seen a parcel
of ground, once
a fair Garden
of flowers over-
run with stink-
ing weeds; so
good men
turned bad by
stinking com-
pany.
These sea-men
are like *Pharaoh's*
seven ill favou-
red kine, if
they see but a
ty amongst
them that have
grace, and hea-
venly minded-
ness in them,
they will be
sure to set their
teeth in them.
They desire
to eat up the
well-favoured.*

River Alpham of *Elm* in *Armadia*,
which runs thorow the Sea, but will
not mingle with it. Hee that will not
take this counsel, and resolvedly begin
to shake off all prophane societies, hee
shall never be able to live, or lead a godly
life; this is the first step to heaven, Sai-
lor, and if thou hast not this resolution
in thee, let mee tell thee thus much, thy
foot is in the way to hell. Now after
this sweet word of Advertisement, which
I hope may prove profitable, if the
Lord set but in with it, let mee tell you
thus much, that it is a very hard thing to
live religiously at Sea, and therefore
evermore look for these two things.

1. Wicked men will assault you, and
make onsets and invasions to shake you
out of your profession, and to fetter you
in the same looseness of life they live in.
Set your eyes upon these sons of *Belial*,
and resist them with courage. There
bee many thousands of godless Sailors,
that bee too like that bird *Pliny* writes
of, which Naturalists call the *Vulture*,
that when she beholds her young to
thrive and feather, and wax lively and
strong, that shee will clap them, and
beat them with her wings till they look
lean, and languish again. It is thus at
Sea, you will meet with the like cruelty
amongst them, and finde Sea-men dis-
couraging of you in the good wayes of
holiness, but bear up courageously a-
gainst all the storms and oppositions of
good

good that ever you shall meet withall in the world.

3. Wicked men are so far from God, and his wayes themselves, that instead of taking delight in you for that good that is in you, you will finde hatred from them. It was a divine saying of *Seneca*, That no man did set a better rate upon vertue, than hee that loseth a good name to keep a good conscience.

In die praelii, naufragii, compassatio, mortis, plus valebat Conscientia pura, quam Marsupium plenum. Boldly say unto all the wicked ones in the Sea, as *David* said, *Psal. 119. 115. Depart from mee, ye evil doers, for I will keep the Commandments of my God.* Bestow thy affections upon the godly whom thou shalt live for ever with in the Kingdome of heaven, and not upon those whom thou shalt never see more in the world to come, and never bee the better for in this life, but an hundred times the worse.

There is yet a further word of Advertisment in my eye, and I would gladly press it home upon all the Sailors in *England*, if that I did not behold these things (which I am now going to speak of) amiss in them, I would not trouble my self to take the pains in an uncomfortable Sea to write them down.

The first then is this, You ought to love and tender godly men in their names, and when ever occasion is offered,

If it were not for the godly ones that be in the world, the Sun would not shine long upon you, the heavens would fall upon the wicked, the earth would open her mouth to swallow them up, and all the creatures of God would arm themselves against them, and yet these are cruel harts of them by whom they are gainers.

ed, you should willingly make report of that good that is in them, and not throw dirt upon them, 3 Joh. 12. *Demostrins bath good report of all men, and of the truth it self, yea and we also bear record, and yee know that our record is true.* There is many a precious soul that is of great worth, credit, repure, and account amongst the godly on land, that must not have a good word, nor a good look from such wicked men as many of you are that go in the Seas.

I would have men that are godly at Sea not to be daunted, discouraged, or disheartened from well-doing, but to do as the *Mow* doth, who follows her continual course, task, and labour, though many Dogs & Carrs bark and leap at her, *En pergit cursus furda Diana suos.*

I would have all the Captains in the Seas to do by their men when they find them slundering good men, as *Vespasian* and *Titus* did to all the detractors and slunderers they heard of, when ever any

2. If you hear the godly that are, or have been amongst you falsely charged with any thing, and evilly spoken of, you should stand up in their defence, and bee contented to hazzard some part of your own credit to vindicate theirs, 1 Sam. 20. 32. *And Jonathan answered Saul his Father, and said unto him, wherefore shall hee bee slain? what hath hee done?*

3. Take heed of raising, and laying slanders upon the godly. *Miriam* did so by *Moses*, but consider Gods just judgement against her, *Numb.* 12. 1, 9, 10. *Miriam became leprous as white as snow.* Take heed, Sailors, of meddling with the godly that shame you in this world by their innocency of life, and conversation, and wil rise up in judgement to condemn you in the life to come. You are prone to fasten your fangs in the reputation of those that would scorn to bee like you, nay think every hour that the Devil would come and fetch them alive out of

of the word; should they but be in that degree of wickedness that is to be found in your hands. Most of our English Sailors are too like those wee finde to bee reprov'd In Scripture, *Jer. 18. 18. Come let us devise devices against him.* *Psal. 35. 11. They laid to my charge things that I know not of.* They are kindred to those that aspersed godly Mr. *Luther*, of whom their lying tongues, and graceless hearts would needs say that hee dyed despairingly, and that in his grave there was a great stink of brimstone, and his body presently afterwards taken out of it, when as Mr. *Luther* was alive to confute it. They are like to those that vilified pretious Mr. *Besa*, slandering him with this lye, that hee run away with another mans wife. And brethren, to those that aspersed Mr. *Calvin*, when they said, that hee was branded on the shoulder for a Rogue. I have met with a dreadful story in some readings, which I would present to every Sailor in *England*, and if but well paused upon, I should think that it should startle them in slandering of the godly. There was a vile wretch who had most injuriously abused the godly Martyr *James Abbes*, and after all his base usage of him hee was shortly after taken with a strange fit of phrenzie, and cried out, *James Abbes is saved, and I am damned, James Abbes is saved, and I am damned!* There is many a precious soul whom you hate and

were taken that were guilty thereof, they caused them to be whipt about the City, that others thereby might be deterred from the like practices.

and speak evil on ship-board that shall be saved, when thousands of you shall be damned. I am damned may many a Saylor say, when such a good man whom I slandered, and spoke evil of, is saved.

Sailors rail on many a good man as causelessly as dogs in the street upon passengers, unto whom a good man might say, what have I done to this Dog, that hee follows mee with this angry clamour? had I rated him, or shaken my staff at him, or stooped down to have taken up a stone to have thrown at the head of him, I had then justly drawn on this deformed noise; but what need I wonder to see this unquiet disposition in a brute creature, when it is no news with the reasonable. How is innocency, and merit bayed at in the Sea by the quarrelsome and envious Sailor, without any just provocation or grounds in the world, how do they shew their tongues, their heels, their teeth? but let them rail, so I serve but my God.

4. You should not lend your ears unto the reports that are made against good and godly men, *Exod. 23. 1. Thou shalt not raise a false report; put not thy hand with the wicked to be an unrighteous witness, Prov. 11. 13.*

5. You ought not to blaze abroad the failings, and infirmities of the godly, should you either hear or know of any, *Prov. 11. 13. A tale-bearer reveals*

I would have
Sea-Captains
to follow
Damianus
the Emperour,
when should
they soon find
few slanderers
in their ships,
his stomach so
rife against
them, that he
could not in-
dure them, but
banished them
out of the Ci-
ty, saying,
That they which
do not punish
slanderers, en-
courage them,
Platina.

exhorts: but he that is of a faithful spirit, concealeth the matter.

6. You ought not to amplify and aggravate mens failings as you do the most in the Seas of all people under the whole heavens again, *Ab. 16. 20.* These men being Jews, do exceedingly trouble our City.

I have now nine things more in my eye, which I would present unto every Captain, Master, Boatswain, Gunner, Carpenter, Purser, and Sailor, in any of the States ships of England. And after I have lain them down in brief, I will pass on in what I further intend.

1. Keep daily in thy bosome a good and quiet conscience, or otherwise it will when thou comest unto the trial, gnaw out all the roots of valour out of thine heart. It is said of the Earl of Essex, that hee was never fearful of fighting any enemy in the field, but when his conscience charged him with guilt for some sin or other.

I would have all the Sea-Captains, Masters, Boatswains, Gunners, Purser, Carpenters, and Sea-men to prize a good conscience in one case, as *Benvolus* did in another, who said when offered preferment by *Justina* the *Arrian* Empress, if that hee would but be an instrument of doing vile service for her: *What* (saith hee) do you promise mee an higher place for a reward of iniquity? nay, take this away that I have already,

*Una guttula
conscientia mala
totum mare*

*mundani gaudii
absorbet.* One drop of an ill conscience will swallow up a whole Sea of worldly joy & cheerfulness.

Mr. Perkins mentions a good man who being ready to starve, stole a Lamb, and being about to eat it with his poor children (as his manner was before meat) and to crave a blessing, durst not do it, but fell into a great fear, and perplexity of spirit, acknowledging his fault to the owner, promising payment if ever he should be able.

dy,

dy, with all my heart, so that I may keep a good conscience, and thereupon threw at her feet his girdle, the ensign of his honour, *Acts* and *Mon.*

2. Bee careful in the avoiding and renouncing of all the sins which the generality of Sea-men are incident unto.

3. Evermore count the *chief Magistrates*, and *Rulers* lawful commands to bee sufficient warrant to ingage and fight a forain and Commonwealths adversary.

4. Esteem all hardships easie through hope of victory. *Julius Caesar* is a worthy example for you Sailors, of whom it is said, when forewarned of a Conspiracy, that was made against him in the Senate, hee boldly answered, *Mallet mori se, quam timere: I had rather dye, than admit of fear.*

5. Look through your wages at Gods glory, and your Countries good,

6. Expose not your selves in a *Bra- vado* to needless, and incommodious peril. King *Richard* the first of that name, who when the rest of the *Princes* and Gallants that were travelling with him in the *Holy land* where they then warred, were come to the foot of an hill from whence they might clearly view *Jerusalem* the Holy City, (then possessed by *Saracens* without all hopes of recovery) they begun to put spurs to their horses every one in a youthful coun-

William the 3.
of England go-
ing to imbarke
at Sea the Ma-
ster of the
ship told him it
was rough,
and there
was no passing
without emi-
nent danger,
Rash said he,
set forward, I
never yet
heard of a King
that was
drownded,
therefore fear
not the waves.
This valour
would wel be-
come Sailors
in all their pe-
villous affairs.

countenance saying; that they would strive who should bee the first at it, and have the maiden-head of that goodly prospect; but the King more solid and serious than the rest, pulled down his Beaver over his eyes, and told them, that he would not gratify them with a vain pleasure of so sad a spectacle. God forbid said hee, that I should behold that City, or come so neer unto it now, though I could; which though I would, I know not how to rescue. The Application is cleer enough.

7. Chuse rather to dye ten thousand times, than once to stain your credits. The *Lyon* out of state, scorns to run whilst any looks upon him. I would not have our Sailors to resemble that company of cowards whom I have read of, of whom *Commensan* observes at that Battel that was fought at *Montlebery*, where some lost their livings for running away, and they were given to them that ran ten miles further. Should all Sea-Captains, and Sailors bee thus served when cowardize is to bee found in their hands towards their enemies, they would bee well rewarded. Their Frigots should bee lent unto those that would fight them.

8. And yet in some cases count it no discredit to yield when over matched, and bore down with plain force, strength, and violence both of Ordinance and men,

L

9. Ever-

There be three things that I would commend unto every Sea-Captain, Master, Gunner, Boatswain, Purser, Carpenter, and Sailor in England.

1. To bee bold at Sea.
2. Stout-hearted in a fight.
3. Sparingly merry when they come ashore.

9. Evermore count it murther to kill any in cold blood. I have met with a story of one that murthered a man in *Spain*, and being supposed to be the man that did the act, being converted before the Judge, hee caused his bosome to bee opened, and his heart who had done the murther was found to palpitate, and tremble far more than any of the rest whose bosoms were opened in the very same manner that his was. You will find as little peace in so doing as hee did, if you once make but the tryal. But to proceed.

Ab That I should bee forced to say of Sea-men, as it was once said of, and by many prophane wretches in *Luther's* time, when a religious Reformation began, some of the worst of men professed that they had rather live under the government of the *Turk*, than in those Countries where all things were ordered by the *Word*. The Application is wthin any ones reach.

There bee two great evils that I observe amongst Sailors in the Seas, and I would desire them to decline them.

1. That they will, and are ready to place themselves in those ships they know there is the least religion, and where God has the least service, and also where there is not strict and severe command. Here licentious and Godless men love to bee. Oh what work is there amongst the Sailors to bee cleared out of this and the other ship when the Commander is a little strict, and severe with them, in beating down their swearing, and their drunkenness! Sailor, Sailor, Thou wouldest *Hagar*-like leave a good family, and fall into a worse. But the Angel of the Lord bid her return.

2. Many Sea-mens designs are to bee where wickedness may pass free. Those

Those ships, and Commands under which they can have their liberties to rant, swear, and bee drunk in, are the best Taverns they can put their heads, and noses into. Good, and religious command in ships, is a burthen to unruly Sailors.

There bee four evil things also to bee seen in most Captaines carriages in the Seas.

1. *A heedlesness in keeping down disturbing passions.* When rents, breaches, and divisions are made in your ships, salve them up again, or else courageously stamp them down. When Bees are out of their hives in a disordered flight, then is the bell, or brazen mortar alarm'd and struck up to quell them again. Angry passions, and quarrels amongst your Sailors will pull the whole ships companies in pieces; and set them together by the eares.

2. *A neglecting of enkindling their Seamen's affections unto that which is good, and stirring of them up unto love,*

It was a brave saying of Caesar, that hee could with one stamp of his foot quell the mutiny of an Army. One Sea-man is all fire, another all water, so that there is but little heat for

God; One is a wing, and another is a weight, So that there bee many hindrances amongst them to the worship of God, and very poor flight for Heaven. When a Commander in a ship holds forth no light amongst his men, of a good conversation, I may say to such an one, *Matth. 14. 19.* The Sun is darkned, the Moon doth not give her light; and the Stars fall from Heaven in our ships. The Sun shines, and the Moon appears in some Commanders, but in other some not so much as a twinkling Star of any thing that is good. When the Fore-horse in the traces will not draw forwards, but runs this way, and that way, he wrongs all the rest. And thus does an Irreligious Commander in a ship at Sea.

E 2

And

and unity. The want of which is one strong reason, why Sailors are so unfit for Morning, and Evening Prayer as they are every day. If there bee a decay of love and unity in your ships, there will bee no encouraging of one another in any zeal for God. When a ship is full of discord, it will bee evermore empty of all religious acts.

3. *A want of a Gospel Spirit in speaking often of God, and for God, amongst their men.* Captains and Sea-men should be like the two Disciples of Christ, that were going to Emmaus, who talked, and conferred of all the things that had happened them, and whilst they thus communed one with the other, in comes Christ amongst them.

4. *A want of a Praying Spirit, and a speaking often to God in Prayer with their Sea-men.* If you have not Ministers along with you, you have fair opportunities to call them unto that needful duty. Were your carriages good, holy, solid, sound, and not so light, you might stamp that upon their spirits that would not rub out again a good while. Every Commander should bee a pair of Oars in every ship hee goes in. He should row, and labour till hee sweat again if it were possible, to land all his men in Heaven, against wind, and tyde. But, God knows where is the Sea-Captain that has his hand upon an Oar to save his Sailors. I wil tell you of enow that

that have their eyes, and their hands upon their Salary.

Gentlemen and Friends, I will now leave you, all that I desire, or all the harm I wish any of you is this, (if it can bee termed any) even to fear God in this life, and to amend what is amiss, that you may see the Lord to comfort, and not to astonishment in the world to come. I will say unto you, as *Socrates* said unto his Schollars, If I can but provoke you to learn, I have attained my end, after hee had followed them with elaborate instructions. If I can but do the like with you in provoking, and perswading of you to walk in these good counsels prescribed, I shall greatly rejoyce in it. These things promised I come unto the next thing in the words before mee.

2. And that in order to their posture, *going down*, Two things would bee considered, and enquired into.

1. What is simply, and absolutely to bee understood by *going down* into the waters, or how that sailing may be said to bee a *going down*.

2. What positively, as to their posture and ingenious order, and discipline in their *going down*.

1. *For their going down.* Water (wee know) has its natural course, and tendency *deorsum*, and not *sursum*, downwards rather than upwards. How can it bee forced upwards that is *contra*

NATHAN When *Solomon* says, *Eccles.* 1. 7. That all Rivers go into the Sea, his meaning is, that they go down into a lower place than the land is of, and not up to an higher. When the *Psalmist* says that the earth is founded upon the Seas, hee means that the earth is placed above them, as it is made a fit, and convenient place of habitation. And the Learned understand the Hebrew word *Gnal* in such a sense as signifies above, and not below, in which sense the waters that it sustaines does not hold it, but are holden by it. Neither is water so heavy a body as earth is, yet heavy enough to descend, because it is of no aspiring nature, but presses eagerly towards the same center, that a stone, or any ponderous thing will do, and cannot therefore possibly be higher than the earth (though in some natural considerations I will not deny but that it is, and may) for, wee have Scriptures speaking after this manner, *Psal.* 104. *Jer.* 5. 22. When God gathered the waters, hee provided stations, and lodging places, or receptacles for them, lest they should return, and cover the earth as they did before, both at the Creation of the world, and also at that

It is the judgement of some, that the Sea is far higher than the Land. And that a ship in the chanel is as high as *Pauls* in *London*.

It is well known that they that live beyond the line in the *West*, and *East Indies*, that they never see the *North-Star* in their lives, because they live so far below the height of it.

Mount Cbeys that great *Spanish Crannado*, may be seen many leagues off in the Sea, & yet

in a little time may it soon be run out of sight. The *Alps* also (those high *Italian Mountains*) and *Mount Arrax*, may be seen fifty or an hundred leagues out at Sea, say some which are far higher than the cloudy Regions, yet soon run out of sight in a little time.

time

time of the Deluge. And this appears by the Hebrew word *Kavab*, the signification of which is to congregate, or gather together, from whence is that Latin derivative, *Cavus* hollow. This is observable that the Mariners sailing beyond the *Line*, or after they have passed some certain hundreds, or thousands of leagues beyond *England*, that they run the *North-Sea*, which is of such an admirable height with us, cleer out of sight, and under water. Now whether or no is this an ascending, or a descending, let any one judge, and whether this bee not a going down yea or no? And so again, the more they run Northward, the more they advance, and raise the *Septentrional Pole*, and decline the *Austral*. And so again, the more they sail southward, the more they advance the *Antarick*, and disadvance the *Arctic*. Again, this is a very frequent and common thing, to see two ships at some small distance (when the Seas are as smooth as a dye) and nothing is there to bee seen of them save the very top of their mastes, and if by their neer-drawing, and advancing on one unto another, the top-sails may bee seen, when the lower sails, and all the Hull seem as if below in the Sea. I have laid down some of my thoughts about this word, *They that go down*. But Interpreters say, that it is to bee understood either from the Midland which was an high, and

hilly country, as that of *Judea* was, unto the Sea side wherein the land is lower, or otherwise from the shore.

1. *Observation.*

I am confident that one main reason why we have so many ships castaway, either in the *Septentrional*, *Oriental*, *Austral*, or *Occidental* parts of the world year by year, is, *They never sought God in their goings out, nor coming back.* And therefore no wonder though they come to wrack.

Go not to Sea unless thou wilt (*Ἀπεὶν ἀπὸ τῶν ἕρ τῆς πόντος ἐστίν.*) make God thy beginning, and ending, in all thy Voyages.

That whithersoever a man would go, hee must be furnished with leave and power from God to go thither, *Jam. 4. 13.*

14. Go too now, ye that say, to day or to morrow wee will go into such a City, and continue there a year, and buy, and sell, and get gain, Where as ye know not what shall be on the morrow, &c. Come says many a graceless wretch, I will go into *Spain*, and ere a while into *Barbary*, I will have also one turn in the *West-Indies*, and when that voyage is done, I will into the *East-Indies*. I will go to *Greenland* says one, and I will into *Holland* says another, I will go to *Normay* says one, and I will into *France* and *Portugal* says another, I will to the *Berbado*, says one, and I will into *New-England* says another. Many Sailors goe hither, and go thither, but few of them to bee found asking God leave to goe any whither. If I could find a man thus doing, I would speak highly of him.

2. What positively, now as to the posture, and ingenious order and discipline, in their going down,

1. That is usually as near as they can with company, and in Fleets, and herein is no small wisdom, for according to the axiom, *vis unita fortior est.* If one have two guns, and another four, one

six

six, and another ten, when together they are the stronger thereby to encounter their way-lying Pyrats.

2. Their order is commendable and admirable, if that by day any one in the Fleet discover an enemy, he is presently to make report thereof by firing of Guns.

3. If any one in a Fleet of ships discover Land, Rocks, or Sands, hee is to make report thereof unto the rest by firing of Guns.

4. Every one is to doe his utmost to keep company with the Fleet hee sails in, that they may not bee separated, if possible, from each other, and if any in the Fleet bee heavy Sailors, and keep much on stern, the best Sailors either shorten Sail for them; or take them in a Towe.

5. If foul weather come upon them in the night, every ship usually carries his light, and the Admiral one upon his Poop, another upon the Main-top, and the Fleet follows after him.

6. If that stormy weather force them to Try, or Hull, the Admiral puts out his two lights, and the rest one.

7. If the Admiral tack in the night, when tacking, hee usually hangs out his two lights in the *Admiral's shrouds* of equal height, and every ship answers him with one.

8. If in case any in a Fleet spring a leak by day, or any disaster befall any of

It is then with the Mariners for one that is in this distress as it is with Bees, & Sheep, of whom it has been said, *agitate nos, lamentantur ceteri*. If one bee sick, all the rest will fall a mourning. It is with the Mariners one for another, as it is with, and amongst Sheep, as Naturalists say, If one of them bee faint, the rest of the flock will stand betwixt it, & the Sun, till it be recovered. So one ship by another when leaky, if weather will permit.

As Kine which feed on honey-suckles and other sweet flowers in the Spring, which are not known nor seen by the owners of the Cattel. *Asinum oculum referunt in laete Saporem*. Virg. Georg. 4. So though no eye can behold the Merchant in a foreign Nation what he trades in, yet the benefit of his going out is evermore found at his return.

of them by night, whereby they are disabled from the performing of their Voyage, such ship, or ships, is to make report thereof by firing of Guns, and if in the night, by hanging out of lights, and firing of Guns.

9. If that the Admiral in a Fleet be minded, and resolve to anchor in the night, hee makes sign thereof by hanging out (perhaps) his two lights in the *Admiral's* shrouds one above another, and when anchors, fires a peece of Ordinance, and all the rest of the Fleet come to an anchor.

3. Their business, or occasions, and those has respect unto two things.

1. *Merchandizing*.

2. *Warring, and Fighting*.

1. *Merchandizing*. The *Merchant-mans* employment lyes wholly in trafficking from Country to Country, buying and selling, and selling and buying, according to that in the *Poet*, *Impiger extremos currit Mercator ad Indos*. He goes down into the Sea to bring into the Land those costly *Silks, Spices, Wines, Sugars, Stuffs, & Fruits*, &c. which are in other parts very plentifully to be had. And by these wealthy, and vendible

commodities

commodities is both the City of *London*, and the whole Nation besides, both marvellously benefited and enriched. What our Nation is destitute of, it is fetcht into it out of other Countries (that affords it) by shipping. So that *England* wants not for those scattered varieties that have their growth, and being in other climates, but hath a full, and sufficient supply of every thing. Now the Merchants business is various, in respect that it lyes sometimes here, and sometimes there; sometimes in the Eastern parts of the world, and sometimes in the Western; sometimes in the Southern and other some times again in the Northern. Sometimes for one commodity, and other some times for another, by which rare calling and employment hee doth *Angliam valde locupletari*. Hee goes into Countries (*Omnia copiarum genere abundantes*) that flow with all manner of varieties. The Merchant-ships are continually going and coming, and coming, and going into *England*, and out of *England*, into the remote parts of the world, as Bees out of an Hive in Summer time. *Ut in pratis ubique apes serena floribus insidunt variis*. As in Summer time every eye may behold the laborious Bee one while in the field, and another while in the garden, one while bringing home, and another while flying out for hony; so do our ships take flight upon their

It is an Italian
Proverb that
the world is
theirs that are
bold, *Paradise*
theirs that are
devout, and
Learning theirs
that will but
study for it.
The applica-
tion is fair e-
nough in view.

Can-

Canvass wings, and bring home the riches, and the wealth that is in other parts.

These are they that are like to *Zebulun*, the Mariners Tribe, who dwelt at the *Haven of the Sea*, Josh. 33. 19. and sucked of the abundance of the Seas. They that go too and again in the Sea, may see in one part twenty sail, in another forty, in one fifty, and in another sixty, or an hundred, going this way, and that way, Eastward, Westward, Northward and Southward, *Sicuti apes omnes circumvolitantes, & quod est utile domum adducunt*. As Bees light on every flower, so some or other of the Merchants ships upon every Nation, and that which is profitable, and beneficial they bring with them into the Land.

3. *Observ.*

That the worlds wealth is not to be gotten without great pains and diligence, whether at Sea, or Land. That do business in the great waters. Many a perilous, and rocking storm doth the Merchant-ship go thorow before shee either gets to her journies end, into a forein part, or from thence unto her home again. What one said when hee stood admiring what pains Gentlemen take in hunting of the Hare, the same I may say of the Merchant in his hunting out of forein Countries. *Tanto labore, pro uno lepore homines valde torqueri video, quos montes ascendunt, quas paludes transibunt,*

*subunt, quas vepres, sentesque sine sensu
percurrunt, modo unum lepuseulum Capi-
ant.* What mountains doth the Hunter
climb, what waters runs hee thorow,
and hedges breaks hee over? with what
toyl and sweat doth hee follow after the
Hare? Even the like pains takes the
Merchant in climbing over the great
mountains in the stormy Seas. There is
scarce any wind that blows, but some
ships are both going out, and coming
in or out one harbour or other in Eng-
land. But,

2. *Warring and fighting.* Having
now spoke something of Merchandi-
zing business, it follows that I should
descant a little upon that warring and
fighting work and business that wee
have now in this age to do. Shipping
business then lyes not altogether in tra-
ding, but sometimes in fighting and
warring upon the Seas, when there bee
breaches and fallings out betwixt State
and State. And when the quarrel is
once begun betwixt two Nations, there
is great care taken on both sides who
should run down one another by the
board first. So that if there were not a
careful imploying of warlike Fleets
both at home and abroad,

I would have
our Sailors
when they
fight an enemy
to strive as
much for the
wind as the
Heron doth
her endeavour
to be above
the *Falcon*, that
she may wet
his wings with
her excrement
to that end he
may flye both
heavily, and
also that his
purpose may
be made in-
effectual.

1 *For securing of Merchant-trade.*

And 2. *For guarding of the Na-
tion,*

Englands enemies are so many, that
they would soon put down the Mer-
chandizing

chandizing of it. Ships might either stay in their harbours, or otherwise if they went out to Sea without men of War they would come short of their hories. How quickly would our cruel, and bloody-minded enemies clip their *Canvass* wings from ever coming into our English Ports again? Nay they would not stick to come and visit us with great and dreadful *Armadoes*, threatening to land, and break in upon us. Besides, wee have a cunning and subtil enemy to deal withal, which plaies us as notable pranks as the Fowler doth the birds with his Larking-day-net which he spreads out in fair mornings, and himself whirling about with his artificial motions, thereby not onely the merry *Lark*, and fearful *Pidgeon* are dazled and drawn into it out of admiration, but stouter birds of prey, the swift *Merlin*, and towering *Hobbie* are sometimes inticed to stoop unto it, which proves the loss of their lives. Our *Merchants* that are small birds are not onely snapt, and taken by the enemy now and then, but sometimes our fighting birds that are for prey.

Let the say
thus much un-
to the *Hollan-*
der, which *At-*
chillanus once
said unto the
Molians when
he saw them
intending to
aid the *Argives*
against him. He
writ a letter
unto them, the
substance of
which was in
this, *Quittus*
is far better.
Take heed of
aiding the
Spaniard.

The Commonwealth of *England* hath many small birds of prey which shee sends out of *England* to flye up and down in the Seas to ruine the enemy, and protect the Merchant, which sometimes are caught themselves, viz. *Falcon*, *Hawk*, *Merling*, *Drake*, *Dove*, *Raven*, *Parrat*;

Parrat, &c. The poor *Parrat* very lately for want of good wings was taken by an *Offend Falcon*. And I wish the other little birds either to fight hard in an encounter with them, or else to run betimes, lest they come to the same sawce the *Parrat* met withall. Is not the *Turk* a great enemy unto us? And is it not their faith that hee that kills a Christian shall the sooner go to heaven for it? Unto the murdering of us would they go with as great alacrity as unto some play or sport. And what is the *French*, though wee have a National peace with them, they are no great friends to us, neither is there any great confidence to bee imposed in them, or any of those that are of a Papal spirit. And what is the *Hollander*, Is hee not an *Ambidexter*? and one that playes a game with every Nation, which they call, *ἑκαμφοτέρωθεν*, *Holds with the Hare, and runs with the Hound*. Wee have many Nations to deal with all, and the Seas lye round about *England*, and is no other, but an Island, ships may come on every hand and side of her. All our *Historians*, *Chronologers*, and universal Maps tell us that *England* is (as it were) thrust out of the world, separated, and at a great distance from it, and the greater Continents, and so stands but at the outside of it. *Toto divisos orbe Britannos*. Is there not then great need of looking to our selves? What the

What the
Thistle in the
Scotish coyn
once said when
seigned to
speak, I will
lay of *England*
unto the whole
world, *Nemo*
imparet lacesset,
If any man
meddle with
me, he had as
good hold off
his hands,

I will further say of England what one saies of a strange kinde of stone called a Pyr-rites, which *Teneri se veheminiur non permittit, ac si quando ardire manu premis-que dignis aduris.* If any Nation handle England roughly, it will burn their fingers. Had France and England been in one Continent, that there had been no Sea betwixt us and them, we had had our throats cut ere this day by that Papal crew that is amongst them and other Nations.

the Oracle told the *Cirrebeans* (I may take upon mee to tell old England) *Disque belli gerendum*, they could not bee secure, unless they waged war night and day. Our warlike ships (under God) are Englands walls. Keep up your wooden walls, and you will amaze the world. If great and dreadful Fleets were not kept out at Sea, our Nation might expect that of the *Orator*, for ought I know. *Fractam laboribus juventutem, segetes proculcatas, abacta pecora, incensos vicos, desertos agros, oppugnatas urbes, eversa mania, compilatas domos, dissipatos liberos, direpta phana, tot senes orbas, tot liberos Orphanos, tot matronas viduas, tot virginis violatas, corruptos mores, luctum, lachrymas, funera, artes praececa extinctas, oppressas leges, contemptam Religionem, confusa humana, divinaque omnia. Frustra nostrorum codices, frustra servantur adjutus, Oraque maritima: frustra domus, arca, fornia, capsule, minimam etiam nostram Rempub. jucundam, & amenam cito depecularentur.*

Gentlemen, in short, you might expect to have your Towns, Cities, and Houses that you live in to be fired about your eares, such is the enmity of your Christian adversaries. Nay would they not *Omnia flamma, ac ferro delere longe, lateque vastare?* And will not all this stir up your spirits to wage war against them? what the *Roman Orator* said elegantly

gantly of their annoying enemy *Cuthago*, I will invert, and use as an argument against *Spain*, *Quis sunt, qui fœdera sœpe superant? Hispani sũt. Qui sunt, qui crudelis bellum in Rempublicam Angliæ gesserunt? Hispani sũt. Quis sunt, qui Angliam deformaverunt? Hispani sũt. Qui sunt, qui sibi postulans ignoscit? Hispani sũt: videte ergo quid conveniat eos impetrare! Quid hoc turpis? Quid hoc fœdum? Quid hoc nequum?* That I may stir up the spirits of our Nation, and of the brave fighting Souldiers, and Seamen in it, Pray consider who they are that have waged cruel wars against *England*, and have made many assaults, and invasions to have dispossessed us of the Land, *was it not the Spaniard?* Pray consider who they are, (that are) and have been so perfidious a people both to us, and unto all other Nations round about them, *Is it not the Spaniard?* Pray consider who it was that has been the occasion of that expence, and effusion of blood that has been lost in *England*, and also in foreign parts of the world, *was it not the Spaniard?* Who was it that would have over-run all *England* with Popery, *was it not the Spaniard?* Who is it that upholds the *Pope* at *Rome*, *is it not the Spaniard?* Who is it that upholds that unjust and cursed *Inquisition*, which cuts off men for calling their Religion into question, and debate, *is it not the Spaniard?* Who is

When there are true, & determinative tydings of waging war with *Holland*, *Spain*; or any other foreign Nation that does or may hereafter oppose us, I would then have all the Sailors & Sea-Captains in *England* to be of a sparkling, & martial spirit. When it was told the house of *David* laying, *Syria* is confederate with *Ephraim*: his heart was moved, & the heart of his people, as the trees of the wood are moved with the wind, *Hab. 2.*

M

it

it that will not suffer *England* to drive
 a free trade as well as themselves in the
West-Indies, *is it not the Spaniard?*
 Who has it been that hath caused so
 many thousand of harmless, and innoc-
 cent Christians to be burnt like fag-
 gots at their greedy, and unsatiable
 pleasures, *was it not the Spaniard, and*
the rest of that Poynt crew? Who is it
 that opposes *England* with such a con-
 current and united fury, *is it not the*
Spaniard? Who is it that are as blood-
 thirsty as ever *Mabius* was, who in
 his time was the death of 80000 men,
is it not the Spaniard? Pray consider
 who it is that are as blood-thirsty as ever
 that goring Bull of *Rome* was, who has
 for many years bore the bell for insa-
 tiableness in blood-sucking, and has
 been long since drunk with the blood of
 the Saints, as with new wine, and in his
 drunken, and bestiall humour has furi-
 ously spilt it, and poured it out upon
 the face of Christendom, and much of
 it in our remembrance, *is it not the*
Spaniard? Pray consider who it is that
 are as avatars to have their hands im-
 brewed in *English* blood, as *Evil Fan-
 nesius* was, when at his departing out of
Italy he wished he might see his horse
 swim in the blood of the Lutherans, *is*
it not the Spaniard? Who is it that
 could wish all the Towns, Cities, and
 Houses in *England* to swim as deep in
 blood, even as the streets and pavements
 in

n Paris have done in the late civil wars of France, when at one time they cut off 120000 Protestants, *is it not the Spaniard?* *Qui sunt, qui ardentibus tantis sicut Aëna & Vesuvius æstuant?* *Hispanienses:* *Qui sunt, qui Crabrones, Cynomya, Vipere, & Cantharides Anglia?* *Hispanienses:* *Qui sunt, qui vivunt, & æternam simul acque reliquerunt?* *Hispanienses:* Pray consider who it is that sends the Jesuite into England, which does us so much hurt in these dayes, *is it not the Spaniard?* Pray look about you (if you have fighting spirits in your boloms) do you think it fit or meet that they should do thus with us? I would it lay in my power to play England such a fit of warlike musick as Alexander's Harper once did the Emperour (when feasting with his Nobles, and chief Commanders, the musick was an embattailing alarm and assault, at the sound of which he had no power to sit at the table and banquetting cheer any longer, but betook himself to his armour, his spirits were so revived) then would I make all the able Inhabitants in it to dress themselves in armour to fight against the Pope and Spaniards. Hark! Hark! how the trumpet sounds to war! When Cesar the Roman Emperour was privately murdered, one of the Nobility took up his bloody clothes, and shewed them to his Subjects, that hee might stir up their spirits unto a detesta-

M 2

tions

What a many of English has the Spaniard massacred in the Indies, & in other parts, & corners of the world? & shall all this my friends be forgotten now? After Socrates was put to death at Athens, Aristophanes rehearsed the Tragedy concerning Palamedes (who had been executed by the Grecians long before at the siege of Troy) in which was these verses.

ΕΥΤΑΛΕΤΕ
ΕΥΤΑΛΕΤΕ ἄ-
ΕΙΣΟΝΤΩΝ
ΕΛΛΗΝ ΤΗΝ
ΖΟΝΔΕΝ ΜΗ-
ΘΕΑ ΒΛΑ-
ΤΑΥΤΑ.

tion, and revenge of so cruel and barbarous a murder. Hee made a great cry in the ears of the people. Ecce! Ecce! vestimenta Caesaris sanguinolenta! Here is the bloody clothes of your Emperour. In the like manner give mee leave to cry, Ecce! Ecce Christianorum vestimenta sanguinolenta! Look, Look upon the bloody clothes of Christians. How many have they murdered in this, and in that part of the world? Can you read the sad stories and not bee moved thereat? Can you endure to hear of those bloody Massacres made by the Spaniard? P. Clodii mortem equo animo nemo ferre potest, luget Senatus, marset equester ordo, tota civitas confecta sonitu est: Squalent municipia, affliguntur colonie: agri denique ipsi tam beneficium, tam salutarem, tam mansuetum civem desiderant. The Spaniard defends his old rotten Religion, not so much by argument, as by sword, blood, fire, and powder.

Dumque ego pugnando superbum, tu vin-
ce loquendo, Ovid. Met. lib. 13.

is the Bloody practice of the Spaniard. This did all the Heathens, they ever-

Yes have slain of Greeks the very best,
(Ay mee) that never any did infect.

The people hearing of these lines, were so moved, that they presently fell upon the authors of Socrates's death, and drew them out to punishment. And will not you do thus Sailors, by the Spaniard, who has killed so many of your calling?

more

more disputed against the Christians with fire, and sword. When they were about to disprove the Resurrection, they would keep the Christians and themselves from being buried. And other sometimes they would set on dogs, and wild beasts to tear their bodies in pieces, and other sometimes burn their bodies into ashes, and then cast them into *Rhoda- nus*. Euseb. lib. 3. cap. 10. Do not you hear them saying in Spain of the good people in England, Psal. 74. 9. *Let us make havock of them, and burn up all the houses of God in the land.*

But now, in waging of war (lest I should bee misunderstood) there are evermore two things to be pronounced in the wagers of it.

1. *A just cause.*
2. *A right intention.*

1. *A just cause.* This is primarily requisite, lest there should bee a falling under the lashing, and bitter reproof that is recorded with detestation in the Book of *Psalms*. *They persecuted mee*

them now since our Spanish war is on foot, that they should bee spoke unto as *Menelaus*, in the Poet, said unto the *Gracians*, when Yearfull to undertake a single combat with *Hector* ὁμοῖον ὁππότε Ἀχαιοὺς ἔκατ' Ἀχαιοῖς? *What Gracian Soldiers turned to cowardise? So, what English Sailors, no stomach now to fight the Spaniard? What credit, what repute, what report have you gained in the late wars with the Hollanders? Hold your ground still, and take these as Arguments to sharpen your spirits in warring in the Seas, till you have brought down the Spanish Monarchy, and that Italian beast at Rome.*

I profess were I either *Hecatancheiron'd* or *Hecatompedon'd* (hundred-handed, or hundred foot-ed) as *Briareus* was, I would set them all on work to pull to peeces both the *Spaniard* & the *Pope*.

Give me leave to tell our *English* Sea men, that it would bee a great shame unto

without cause. The cause ought to be just betwixt Nation and Nation, neither is every light, and small trivial injury a just cause of war; because war is a thing that punishes men, with the greatest, and grievoulest punishments that can bee. And besides, war is not to bee undertaken but upon some injury, which is both great, and hainous, either in it self or consequences. And again, great and hainous injuries do not warrant war, unless it bee after the trial and use of all the lawfull means that can be for peace, *Deut. 20. Judg. 20. 1-1.*

2. A right intention. The intention in the first place should drive, and aim at the glory of God, and in the next, at the justice of war. War is not to bee waged out of passion, and hatred, but out of zeal for justice, that war may alwaies tend to a fit peace, and tranquillity, as to its proper end and cemet.

As for the instruments of war now that are to carry it on, when once it is begun, I conceive that they are of two sorts.

1. Some very good and godly.

2. Othersome very bad and wicked.

This cannot well bee helped in Sea-wars (in land-wars there is oftentimes better redress of things) for men eminently godly, and well qualified are not to bee found to make Armies and Armado's of. And again, I think it is not unlawful that the worst of men, (yea

(yes the very scum and filth of the world) are employed. I find in Scripture, *Gen. 14.* that *Abraham* had some of the forces of the King of *Sodom* joyn- ing with him, which were no other than an unclean and stinking crew of men. Yet wicked, profane, and de- boyst men they ought to bee carefully avoided, and ejected out of Navies, Ships, Armies, Troops, and Regiments, because they both bring great scandal upon a Nation, and upon their *Generals*, and *Commanders*; and that is not only all neither, but hereby, where such are either at Sea; or Land, there may the sooner bee a looking for a curse than a blessing in all their undertakings. And again, a war that is undertaken upon just and good grounds. It is not unlaw- full to use the help of those who fight out of a bad intention, either out of hatred, violence, ambition, honour, or desire of plunder; for their bad inten- tion does not violate the righteousness of the cause. Is there not many Sea- Captains that fight for nothing in the world but their 10 pound and 25 pound *per month*? And is there not thousands of Sea-men that fight for their 18. shillings *per month*? Nay, may I not say, that they would fight for the Devil would hee but give them better wages than the States do? How many thou- sands bee there of them that are now fighting day by day (in one part or

I may say of Sailors what one said of *Law, Logick, & Swissers*, They may bee hired to fight for any one. Sea man, Sea-man, get better princi- ple.

other of the world) and they know not what they fight for, save onely this, *Saile ship, and come pay-day.* They look not upon the glory of God, nor the cause that is in hand, against the proud opposers of Christ and his glorious and everlasting Gospel. And now I will not deny but that these will serve to goe on in the wars to do Christs work in the world withall, though hee hurl the rod into the fire after all is done. It is well known in all Histories, that the trash and trumpery of the world have evermore gone in the wars, and indeed they are the fittest men to lose their lives for the godly, and well-minded people in the world cannot well bee spared, and should they bee slain, the world would sustain great loss in their deaths.

But now what shall I say of all the wars that are on foot in the world, whether in the North, or in the East, in the South, or in the West? May I not say, that sin has made a man a very hurtful, and harmful creature; man is not now become hurtfull to beasts, and beasts to man, but one man unto another, and one Nation with, and to another. And this has been so of old, and is no new thing still, but likely to bee so, as long as there is so much of the first *Adam* in the world, both acting and ruling in the sons of men; as long as *Pride* shall bee seen exalted above the grace of *Humility*, *Covetousness* above *Coveten-*

Corruptness, Lust above Chastity, and Envy above Love and Charity, never look for better in the world. Man till sinfull was never thus hurtfull. Before hee sinned was hee not naked, and neither feared nor offered wrong, and will not his sinless estate ever bee known by the state of innocency? When that lost Image of God comes once to bee recovered again in all men generally, and when the Kingdoms of the Earth shall become the Kingdoms of the Lord Jesus Christ, then shall there bee peace, and quietness in the Earth, that one may walk up and down in the world at pleasure, but not till then. When mankind shall become a lamb, then will it bee a glorious age, and never till then: It is observed, that all other creatures save the lamb are armed by nature's providence, but the lamb is sent into the world naked and un-armed, comes into it with neither offensive nor defensive weapons. When mankind comes once to receive the glorious Image of the Lord, then will there bee no longer this fighting, and contentious principle that is in the hearts of most men, but they will bee as meek and harmeless as the Dove, who in the *Greek* is called (*Αξέγων, Sine cornibus, non feriens cornibus.*) An hornless creature, *Phil. 2. 15.* But now *Dii boni*, what indignities, what affronts, what pushing with the ten horns, and with the little horn

horn spoken of in Scripture? When that you see once the Lyons, Bears, ravening Wolves, and Tygers of the world to bee turned into Lambs, and their wolvissh, and Lion-like natures changed and metamorphosed into a Dove-like meekness, then may it be said that there is then new Heavens, and new Earth, and in the *interim* never look for a cessation of war in the world, till there bee some great Gospel-work wrought in the Earth.

But fourthly, That which now follows in order, is the consideration of this word, *Great waters*. The Spirit of the Lord here takes great delight to put this distinguishing accent upon them, and indeed it is a very famous and glorious title that God is pleased to set upon their heads, *Great waters*: calling them *great* in opposition to small Rivulets which the eyes of *Inland* dwellers are upon. It is a well known axiom in *Philosophy*, Set but contraries in the presence of each other, and the difference is quickly made. Therefore in our speaking of the *Great waters*, pray what are the *Aqua Præcipua* in a Land? and what are the *Fontana Scaturientes*, *five Torrentes*, *five Fluvia majores*? What are the great Rivers, or the standing pools, and running torrents of a Land in comparison to the great and wide Ocean? As vast a disproportion, and dissimilitude is there betwixt them, as there is betwixt

*Opposita juncta
se posita magis
chuscunt.*

berwixt the shining Sun, and a twinkling star, or berwixt the massy Elephant, and the little bodied Mouse. The Spirit of the Lord riddles them *Genas*

waters, and to speak (*revera, in re non* *men ferin*) really, they are so, as I shall by and by declare upon several ac-

Legere & non
intelligere, est
negligere.

counts. They who have never seen the Seas, nor ever sailed in them, and upon them, they cannot credit their magnitude, latitude, and longitude, and when they read over that *Chap.*

Gen. 9. (where God said, *Let the waters under the Heaven be gathered together unto one place, and let the dry land appear: and it was so.*) it is but transi-

ently, inconsiderately, and at the best unponderingly, for there is but few that mind, or apprehend what they read.

Why, These are *waters* indeed in respect they are little less in spaciousness (nay if not greater) than the whole Earth, joyn all the small; and great Islands and Continents that be either in the East and West, North and South together, they are not so vast and large as the Seas bee. Now I know that many are very prone to deem this assertion as a thing not credible, because of the weakness of their judgements; but that I may bring those into a beleef of it that may call what is laid down here into question, I will tell them what they shall do to put the thing out of all doubt and controversie, even take ship-

W. and V.
Ex. 17. 1. 2.
(Wee say)
The will of Ge-
omertides find-
ing the length
of Hercules foot
upon the hill
Olympus, made
the portra-
ture of his
whole body by
it. You may
judge of the
Seas though you
never saw
them.

ping

ping, and make trial of it. Let the waters, saith God, bee gathered together, and at his word they fled, and tarried not for another word of command, but away they ran roaring and raging off the Land which they held in their possession, till God gave them Commission to give it up to mankind, and the creatures the Lord intended to live in it, which were choyser inhabitants, and so ever since that word of Command they have continued in those Caves, Pits, Depths, Cells, and bottomless receptracles, which God out of wisdom digged and delved for them, *Psal. 104. 9. Then hast set a bound that they may not pass over, that they turn not again to cover the earth.*

2. And that in order, it will appear that they may well bee called great, in, and upon a fourfold account:

1. For *Latitude*,
2. *Longitude*,
3. *Profundity*,
4. *Potency*.

1. *Respectu latitudinis*. Every string in *Dauids* Harp warbles out the immense latitude of the Seas. In *Psal. 104. 25, 26*. You may behold *David* as one amazed at the beholding of the great works of God in the deeps. *So is this great and wide Sea, wherein are things creeping innumerable, both small and great beasts. There go the ships, there is that Leviathan, whom thou hast made to play*

What Writers say of the *Fas- per*, may better be said of the *Sea*, that is easier to ad- mire them than to declare them.

play therein. They are called in this Psalm, both *great* and *wide*. These are two words if but well considered, which comprehend such vast dimensions as is not easily demonstrable, by reason of that roomy and spacious magnitude that they are of. Some wee call the narrow Seas, because Lands and Countries are not far distant from each other. In the *Straights* the Sea carries the name of *Mediterranean*, because it parts *Europe* and *Africa*, which are but a very small run betwixt each other. But after one is out of the Straights-mouth (or the *Mediterranean*), they may in sailing Westward, travel long enough ere they see any land again. And after that ships get out of our narrow Seas in *England* (here) they may sail many hundredsof Leagues ere they come within the sight of land again. The Seas that are betwixt *England* and *France*, is but a very narrow cut (and also betwixt it and *Holland*, and betwixt *England* and *Denmark*, *Norway*, *Jutland*, and *Zealand*, &c.) in comparison what other Seas bee both Westward, Southward, & Northward. Some to prove that the Earth is far greater than the Sea, alledg that in *Esai. 46. 4*. that God gathered the waters from off the seventh part of the earth, and dried up the six other parts; and if this Scripture were Canonical, and of authority in the Church of God, we might believe it. But it is not my judge-

What *Policritus* writes of a certain water in *Sicily*, the same will I write upon the Superficies of the Seas, *Quam si quis ingredietur in latum extenditur*, into which the deeper a man wades, the larger it doth extend in self, and the further he goes into it, the further he may. Some call it into question and debate whether the Sea or the Land be greater, and the controversie cannot well be decided. By the Maps of the world it is told us that some of the Southern parts in the world are not yet known and discovered, which they cite at this day by the

name of *Terra*
Australis non-
dum cognita,
and whether it
be Sea, or
whether it be
Land, it is not
yet known.

judgement to think that the Land is
greater than the Seas.

2. *Respectu longitudinis.* What an
unpeakable, and almost incredible way
may one sail directly end-ways in the
Seas, from the *East* into the *West*, and
from the *North* into the *South*? Of all
visible latitudes indeed, the *East* and the
West are the largest. What a vast longi-
tude is that which our shipping run
when they go out of the *East* into the
West? the *North* star, and the Septentri-
onal spangles are run down into the
Sea (out of their sight) long before
they come within sight of the *Indies*,
and at their return back, when they
come to such an elevation, as once to
behold the peepings of it forth out of
the Sea (which doth ask them a long
time sailing before they can bring them-
selves within the sight of it) how cheer-
ful are they in their spirits, of their ad-
vancings *England*-ward? The Mariner
makes many a look (in his solitary and
nocturnal Navigations), upon the hea-
vens, for the appearance of this Star;
and when once his eye beholds it, his first
sight of it is as if it ris out of the wa-
ter, or as the rising of the Sun in a Win-
ter or Summers morning which rises
so low (to outward appearance) as if it
had its surrection out of the earth. After
the same manner doth the *North* star
to them which go far down into the
Seas, as if it ris out of the waters.

3. *Re-*

3. *Respectu profunditatis.* The salt waters are of such an untoldable, and incalculable depth, and abyis in many parts, that no bottome is to bee found, though one would trye themselves with Line and Lead to make the trial of it. I have heard it told again, and again, by some of the wisest, and soberest of Sea men, that they have known of the *Dutches* (who are very great and expert Mariners) to have taken with them a small vessels loading of Line to sound the Seas in some of the Southern parts, and though they have painfully raffled out all that great and mighty Clew consisting of many thousands of Fathoms, in so much that they have been a whole day in letting down of Line and Lead, and haling up, yet not touched the bottome of it. What truth there may bee in this report, I know not. But without all controversie the Sea is of an unkenable depth. Some that are of the wisest and prudentest of Sea-men are of this judgement, that the Seas in some parts are twenty, thirty, yea forty miles in depth from the very top upon which ships swim unto the very bottome. Of such depth are the Seas after our ships get out of the Channel Southward, that there is no anchoring for them, because the Seas are far deeper than their Cables are in length.

I have read of one that fell almost into an irrecoverable wound at the sight of seeing one sounding of the Seas in the ship he sailed in, beholding such an infinite length of Line run down his hand, he looked like a dead man on it, when he apprehended what dangerous depths he sailed over, and when he came to himself, he cried out, *Misera profunditas!*

4. *Respectu potentia.* I will follow the

The water in the Sea far exceeds the strength of waters out of it, viz. in Rivers, Pools, Wells, and Ponds. It is observed of ships in their coming up the River of *Thames*; that they will draw a foot or two more water than they will do when in the Sea.

the Musicians method in the handling of this, for hee that playes upon the Harp, strikes not upon one string, but upon all, and that is it that makes the Musick. The great waters then are of such power, force, and strength when the winds lift them up into swelling Hills and pyramidical Mountains, that they do so more value ships of a thousand or sixteen hundred Tun, than the wind vallues a light and unballasted feather. The sporting Student for recreation bandies not his Tennis-ball with more facility from side to side, yea and sometimes over the Court-wall, than the Seas do both the great and small ships that they carry upon their shoulders. It is true, water is a very weak creature, and of creatures one of the very weakest (if my judgement fail not) but when and where there is much of it congregated into an Alpine mountain, and so carried up on the wings of the wind in a rowling manner, it carries no small terrour in it. The rising of a Lion out of his sandy Den, or the appearance of a *Greenland* Leviathan, looks not more grimly and gastly upon one, than merciless and rowling waves in time of stormy Seas. Many a one that is in the stormy Seas would wish to bee at a distance from those great rowling waves and billows that threaten to run over their heads, ships, and yard arms; of such force are the

Seas,

Seas, that let a ship bee great, or small, strong, or weak, if it bee her hap to fall upon sands, or stick upon the bottome, they will knock her all to peeces, quicker than if there were an hundred Carpenters set on work to do such a thing.

The Seas did so by the ship the Apostle *Paul* was in, *Act. 27.* and they will, and do so still, if they take ships but once stranded. The *Eagle* is a great bird, yet is her vertue seen in a feather, because it will consume all other feathers. As mighty as the fire of *Aetna* is, yet may one feel the heat of it in one spark; as huge as the Sea is, one may taste of its saltness in a drop; and as great as the *Whale* is, one may perceive his power at a distance. So the Sea either in a little storm, or quiet calm, if but in it. And now what shall I say? the mote *Painters* when they have used strokes of gold to make the brightest radiancy they can of the Sun, wee see how weak and faint a shadow they represent of its beams and light. So what I, or any other would undertake to write of the Seas, it is nothing comparatively what they are in themselves.

That the *Mariners* imployment in, and upon the great water, how dangerous, or how perilous soever it bee, is both lawful, warrantable, and allowable. They that go down. This text of Scripture which

If any one would read what terrible and dreadful Majesty there is in God, let him go down into the Sea a while, and he shall see so much of God in that clear water-looking glass, as might be sufficient to turn him from sin to holiness, from the world unto heaven, and from the devil unto God, all his dayes. What *Jerom* speaks of *Aquila*, I may even say of my self after all that I have said, *Habebat silentium loquens*, whilst she spoke, she was silent.

3. Obseru.

wee are at this time handling and speaking from, doth naturally treat of Navigation, as the vocation and occupation of some men, *viz.* Such as have business in the great waters. And have not many men affairs and commerce betwixt Nation and Nation, to manage and dispatch, which cannot any otherwise bee either done or performed but by this art? If it were not for this art, the creation could not bee travelled into, nor the eminent works of God discovered, nor the excellent fruits and commodities of the earth that bee in other parts of the world, participated of. Now this vocation hath been an antient employment, and of very long standing and continuance, it hath been in use before Christs time, and of use in his time, and ever since Christs coming into the world. Gods own people, the Jews, were very great Merchants (and so are all the Jews generally unto this day) the word *Canaan* signifies a Merchant, denoting, that they were not ordinary, but of the greatest of Merchants.

And God hath not prohibited, nor forbid men from coming upon the Seas, no more than hee did in those times. If that this calling had been unlawful and unwarrantable, then *Zebulun* the Mariners Tribe would have been forbid it (*Deut. 33. 18.* *And of Zebulun hee said, Rejoyce Zebulun in thy going out, &c. vers. 19. For they shall suck of the abundance*

dance of the Sea, and of treasures hid in the same;) But it is so far from being forbid, that it is rather encouraged and allowed of, and if it were lawful for *Zebulun* Tribe, it is the same for *Eng^d land*, or any other Nation in matters of trading and commerce one with another. Some have their callings, stations, and habitations on Land, some again at Sea. Some are ingenious in one thing, and some again in another. All men have not the like equality of gifts, parts, and graces that othersome have; and certainly one main end is, that they bee helpful to one another. *Moses* had not the voluble tongue, therefore hee was beholden to *Aaron* to bee his prolocutor. God sets men their bounds, and their work and task whilst they are in this world; some must go to Sea all their dayes, and other some not so much as set their foot upon the Salt waters.

But now for a little further confirmation of the Doctrine, were there no Scripture to prove the lawfulness of the Mariners Calling, I would then demand of any one,

1. To what end the Lord did cut out all those *Harbours, Creeks, Channells*, and convenient places for ships to ride in in time of storms, and to go into, to fraught themselves, both in this Nation of ours, and in all the other Nations in the world?

2. To what end were the great Ri-

vers cut out for, but to carry ships up to *Cities and Towns*, viz. All the Sea-port Towns, and Cities, whether in *England*, *France*, *Spain*, *Holland*, *Norway*, and the rest of the Nations in the world.

3 To what end grows the great and tall *Fir*, of which is made masting and yarding for all the ships that bee, or shall bee built in the world? These grow in great plenty, both in *Norway*, *New England*, and divers other parts in the world. Now I would not bee misunderstood, I do not deny, but that *Fir* is useful in many other things: But I propound but this as a question, and so leave it with you.

4. To what end were Pitch, Tar, and Iron in such abundance as is in many parts of the world. (though useful in, and about divers things besides) If this art were not lawful?

5. To what end is the use of the Loadstone discovered, and also the secret vertue that is betwixt the Loadstone, and the two Polar points (the Artick, and the Antartick) which keeps the Mariners Card most firm and stable in all his Navigations and courses that hee steers and shapes, if this art were not lawful?

I will give you now in a few particulars a *Prælibamen* or taste of those various uses, and singular benefits that mankind (generally) hath of, and by the Seas.

1. All

It is a well-known axiom:
Dona nihil frustra fecit, God never made anything in vain, but for some use or other.

1. All the Nations of the world have this benefit by the Seas; They yield them an easy, quick and speedy passage or transportation to and fro, by which every place or part in the world partakes of what one another enjoys. Hereby are earthly blessings transmitted unto one another. *Esau's* earthly portion or blessing was the fatness of the Earth, plenty of corn, wine, and oyle, &c. *Gen. 27. 39.* and these good things that are in the world, some in one part and some in another, are carried into those parts that are wanting and destitute of them. Now speed is a great advantage in all businesses for quick dispatch of things. And wee know that all Nations are carefull to keep up and maintain their Stationary post (both in *England, France, Spain, Italy, Turkey, Germany,* and the rest of them) to that end the Nations may bee quickly informed in all secular occurrences, or all assaults by the breaking in of forein powers. And of the same use are the Seas, upon which, and through which do our shipping, and the shipping in all Nations fly upon their canvas wings, and are by good winds in a little time carried unto the furthest ports in the world, and when fraughted (if weather favour) as speedily returned.

What one says of the heavenly bodies, I may in one sense (as well) say of the Art of Navigation. Heavenly bodies do convey their sweet influences now *qua calida, sed qua velut motu.* *England,* thou art happy that thou art an *Island,* and at a great distance from the cruelty of the dark corners of the Earth.

2. They quell the rage of the hottest Element, and are very useful and instrumental to keep sublunary mansions

from being converted into cinders, and ashes.

3. They part Nations from one another. If all the world were in one continent, it is more than probable that sin which has brought in such an hurtfull Principle into the minds of men, that there would bee nothing but a daily killing, slaughtering, and murthering of one another. Now God might (if hee had pleased) have laid all the whole world in one continent, and not separated one Nation from another as hee has done. And hee might have given commission to the great waters to have lain upon the back of the world, and not in the heart of it as they doe; but the Lords unsearchable and incomprehensible Wisdom has contrived all things for the good and conveniency of mankind, blessed and ever blessed bee his holy name. Does not the great, infinite, and wonderful Wisdom of God appear in this, in that hee hath divided, and taken the world, and broken it into many pieces, for one people to live in one place, and another people in another of it? Look but into some great continents in the world, where there be several Kings, Princes, Dukes, and Emperours, and they are never at quiet, but in a perpetual hostility, and enmity one against the other; witness *France* and *Spain*, the *Turk* and the *Persian*, and divers other parts in the world.

What intruding is there upon one anothers borders? what firing of Towns? what burning of Villages? what slaughtering at their pleasure is there evermore amongst those that are in one Continent? & would it not bee thus every where were there not a Sea betwixt them, to part them from pulling one another by the throat,

4. The

4. The ebbing and flowing of the Seas are of marvellous use and benefit unto all the Haven-towns in all Nations whatsoever, whether East or West, North or South, far or near; by this, ships come in with the flood, and goe out with the ebbe, *Gen. 41. 13. Zebulun* that dwelt at the Haven of the Sea, found the benefit of the fluxes, and the re-fluxes of the Seas, by which their ships came in, and by which they went out.

How useful is the flowing, and re-flowing of the Seas, both to *London* in the *Thames*, and *Hull* in *Humber*, besides many other ports and places in this Land and Nation, where ships are continually comming in and going out. Some attribute the flowings, and the re-flowings of the Seas (which is a most wonderful thing) to the various effects of the divers appearances of the Moon, and this is not improbable nor unlikely; for experience teacheth us that according to the courses of the Moon, tides, they are both ordered, and altered, from whence wee may positively conclude, that the waters have their attraction from the Moon. And indeed

What this ebbing and flowing of the Seas is, as to the natural causes of it, none knows, the supernatural every one can tell. Some fictionally attribute it unto an *Angel*, whose office is (as it was in the Pool of *Bethesda*) to move the waters to and fro. Other some have these guesses at it,

that there are certain subterranean or under Sea-fires, that give the Seas their motion. One calls the ebbing and flowing of the Sea, *Arcaum natura magnum*, natures great secret. *Contra rationem nemo scilicet*. *Contra Scripturam nemo Christianus*. *Contra Ecclesiam nemo pacificus*. They that are wise may see both reason and Scripture in the proof of the point.

it is the judgement of the best *Philosophers*, that the Moon by her operation sets the Sea, the worlds great wonder, on ebbing and flowing. *Aristotle*, because hee could not find out the natural cause of the Seas flowing, and ebbing, told the Sea, that if hee could not comprehend the reason of it, the Sea should comprehend him, and out of grief immediately hee threw himself into the Sea. Others again think that the final cause of the Seas motion was ordained by God, for the purging, and preserving of the waters, as the aire has its purgings, by, and from the winds, which are as brooms and besoms to sweep away all the contagious vapours, and infectious savours that climb up into it. Standing waters, wee know, are apt to putrify, corrupt, and stink, if it were not for sweet Springs that feed them; but what are small Rivulets that are extracted, and strained waters through the veins of the Earth (though out of all the Nations in the world) to the great and wide Sea? they are but as the drop of a bucket, or a mole-hill to a Mountain.

5. The Sea affords all mankind this great, singular, and publique benefit, in respect it yields them such an innumerable variety of all sorts and kinds of Fish, both great and small, which is a great supply to many Towns, Cities, and Countries, both in the *Eastern, Western,*

stern, Northern, and Southern parts of the world. And of these are killed infinitely every year, amounting to an unspeakable value and worth of moneys. Fishers kill as many great and massy Sea-beasts every year (what in one part and what in another) as Butchers do of Kine, and Cattel at Land. But having presented you with the several benefits that are received by Sea employments, which could not otherwise bee, if that there were not skill in this Art; I hope none will bee so absurd or irrational as to deny the legality of this calling. If any will demand of mee wherein the lawfulness of this or any other calling lyes, I will say in this, when it is manifestly approved of in Scripture: But the Sea-mans employment is approved of by Scripture: *Ergo* it is lawful.

It is first, profitable unto mankind.

Secondly, It is of good report, and herein lies the lawfulness of this or any other calling, *Ephes. 4. 28. Working with his hands the thing that is good.* Philip. 4. 8. God does variously call and dispose of men, some to one thing, and some to another, some to go down into the Seas, and other some to stay on land, to follow those several callings they are trained up unto, which bee for the publick good, and weale of all. And indeed, if we look into Scripture, wee shall find no plea, or excuse for
any

In times past, no Roman durst go in the streets if he bore not his badge how hee did live, to that end it might bee known that he lived by his labour, & not upon the sweat of others. I would it were thus in England.

It is more commendable to weave, and un-weave, with *Penelope*, than to beidle. Amongst the *Turks*, every man must be of some trade, the *Grand Signor* himself not excepted. *Aurelianus* the Emperour would never suffer any day to pass over his head, wherein he exercised not himself in some hard labour or military employment or other. Idleness is (*puteus Diaboli*) the Devils cushion, or pillow, on which he both sits, & leans. *Fabius* was called the Shield of *Rome*, because he waited upon all opportunities. *Charles* King of *Naples* was surnamed *Cusissur*, because he lost all opportunities. *Post est occasio calva*. Time is bald behind. The Bee goes not every day to labour, but as often as the Heavens offer occasion shee goes. Every mans mind is created active & apt to some or other ratiocination, his joynts are stirring, his nerves made for helps of moving, and his occasions of living call him forth to action.

any to live out of lawful callings. 1. It is an ordinance of God, that every one bee exercised and employed in some honest, and laudable calling or other. When God made man, he found him out both work and employment to perform, *Gen. 2. 15*. Hee would not have him to bee swallowed up with idleness, 1 *Thes. 4. 11*. And as your own business, working with your hands. Hee that follows not some honest employment or other, either at Sea or on Land, cannot bee free of grievous sinning, that man is a fit instrument for the Devil to take hold on.

2. Every one has received some talent or other, or some part of a talent at leastwise from God, and to that very end which cannot warrantably bee hid nor buried without sinning, *Matth. 25*. When God gave *Bezabiel* and *Aboliah* those talents of working his glorious Temple-work, it was not given them to

to ly by, but to do the things that God had to bee done. God has given many Sea-men an extraordinary dexterous faculty in their Art of Navigation to sail the Seas by, now will any say, that this talent is not given them for improvement?

2. *Idleness* is abominable, abhorred of God and man, it is the *matrix*, and *natrix* of a thousand vices, but especially of sinfull, and unclean thoughts and desires, and many other wicked contrivements. *2 Thes. 3. 11. For we hear that there are some which walk among you disorderly, working not at all, but are busie-bodies.*

But further for the exercising of an honest calling, which either in the Seas, or on Land, there bee these things very necessary and convenient.

1. *Skil.* Every one that will undertake any thing, is to know perfectly the things which hee takes in hand, and to bee able to give good grounds and reasons thereof, which properly belongs to his own vocation. *Prov. 14. 8. The wisdom of the prudent is to understand his way: but the folly of fools is deceit.*

2. *Attention* to his own affaires more than to others. *2 Thes. 3. 11. 1 Tim. 5.*

13. *And withall, they learn to bee idle, wandring about from house to house.*

3. *Diligence* in going about his affaires. *Prov. 10. 4. Hee becometh poor the dealeth with a slack band, but the band*

hand of the diligent maketh rich.

4. *Wisdom* in observing, taking, and using all opportunities rightly. *Prov. 10.*

3. *He that gathereth in Summer, is a wise son: but hee that sleepeeth in harvest, is a son that causeth shame.*

5. *Courage and Constancy* in overcoming all difficulties: for what calling soever it bee that a man sets himself to, I have observed, that if hee want courage and boldness to manage it, hee will but bungle in it. *Prov. 15. 19.*
The way of the slothfull man is as an bedg of thorns: but the way of the Righteous is made plain.

Young Eagles
 peck at the
 stars, before
 they prey on
 dead carcases.
Diogenes lay-
 ing his mony
 at his head, a
 thief was very
 busy to steal it
 from him,
 which troubled
 him so much,
 that hee could
 take no rest, &
 so at last ra-
 ther than bee
 would deprive
 himself of his
 sweet sleep,
 hee threw it
 to him, saying,

6. *A moderation* in the desire of gain, and care of his wished succels. Some are so avarous in their gain and gettings, that they care not how they come by it. And many are so well versed in all the Topicks and common places of profit and gain, having got in readines all money-traps to catch it where ever it is stirring and to bee had: *per fas & ne- fas Rem, rem quocunque modo, rem.* 1 Tim. 6. 9. But they that will bee rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition. The Indians observing that unsatiable

Take it to thee thin wretch, so I may but take my rest. Opportunities are headlong, and must bee quickly caught, as the Echo catcheth the voice, there is no use of after wit.

Præcipitas tempus, mors atra impendet agenter.

desire

desire of Gold in the *Spaniards*, said that it was their God. Money; and the things of the world may better bee said to bee their God, than the true God himself, in respect of their inordinateness after them.

7. *A Religious* sanctifying of all our labours (both at Sea and Land) is required of us. 1 Cor. 10. 31. *Whether therefore ye eat, or drink, or whatsoever ye doe, do all to the glory of God.* Gen. 24. 12. *And hee said, O Lord God of my Master Abraham, I pray thee send mee good speed this day, and shew kindness unto my Master Abraham.*

That the great work and business this is now to bee done and followed on in the Seas, is to pull down the house of Austria, and the Pope of Rome.

That do business in great waters, &c.

Amongst the many reasons that might be deposited, take these for some.

1. Because the time draws on that that which is prophesied shall bee fulfilled, *Rev. 11. 15. And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of the Lord Jesus, and hee shall reign for ever and ever.* St. John saw the elders casting down all their crowns before the Throne, 1600 years ago (what may wee not expect now then) saying, thou art worthy O Lord to receive glory, and honour, and power, *Apo. 4. 10.* Hee that has but a

seeing

4. *Observe.*

England then
hath argumen-
tum Aristoteli-
cum, & argu-
mentum Saphi-
num, on thy
side.

Three special
things desire
to bee seen and
enjoyed in this
world.

1. The fall of
Babylon, & the
destruction of
Antichrist.

2. The destruc-
tion of Gog and
Magog the Turk-
ish Monarchy.

3. The full con-
version of the
Jews.

What valliant
spirits were
they of in for-
mer times? Hi-
story tells us
that the whole
world was
fought for
thrice.

1 Betwixt A-
lexander and
Xerxes.

2 Betwixt
Caesar and
Pompey.

3 Betwixt
Constantine and
Maximian.

Were they so
valliant in
those dayes,
Sailors, and wil
not you be as
valliant in these
dayes of ours?

seeing eye at nearer times may clearly
discern, that both Crowns and King-
domes are staggering. And soon after
John heard every creature in heaven,
and in Earth, and Sea, saying, *Blessing,
Honour, Glory, and Power, bee unto him
that sits upon the Throne, and unto the
Lamb, for evermore*, Chap. 5. 13. And
soon after he saw Christ with his Crown
upon him, going forth conquering, and
to conquer, Chap. 6. 2. And hee that
hath a seeing eye, may observe the ap-
proach of this day.

2. Because it hath stood so many
hundreds of years in the opposition of
Christ, and still remains, and perseveres
a malignant, and peevish enemy unto
the interest of Christ, and the very life
and power of godliness.

3. Because God hath given the va-
lliant *Joshuads* of this age, and generation,
a most wonderful, magnanimous and
undaunted courage and resolution [to
go on in their Sea-wars against them:
Yea they are admirably fitted with
fighting spirits for the work. Surely
that universal and military spirit that is
now in the fighting breasts and bosomes
of the English, do bee-speak the great
things that God hath on foot in the
world, otherwise to what end is it that
men should bee in these dayes so un-
knownly valorous and couragious, if
God had not some work for them to do?

4. Reason, may seem to bee this, Eng-
lands

lands late activeness and carefulesse in building of so many famous, brave, sumptuous, warlike ships, this be-speaks *England* (not fallow) to bee an instrument in the hands of Christ to crush the Papal, and Antichristian powers of the world. No Nation under the whole Heavens (look all the whole universe throughout) is in that gallant posture, and warlike equipage by Sea that the Nation of *England* is in at this very day: *God preserve it.*

To stir up your *British* blood, that they would every one of them lend their helping hand to tear the scarlet Whore of *Rome* to peeces, and those *Papal* powers and adherents of the world, I think it convenient to press some ponderous and considerable motives. For I know by experience that the Souldier prepares not to battel untill hee hear the sound of the Drum, or Trumpet, sounding an *Horse, Horse, or a Stand to your Arms.* Therefore to put you on, brave Warriours in the Seas, *Nil desperandum Christo duce, & auspice Christo.* Bee not afraid, Christ is your Captain, and hee is resolved to have all the sinful powers, and the irreligious Kings and Emperours, and Princes of the world down (and if you will not do it, Generations after you will do Christs work) for Christ will no longer bee crowded into a corner of the world, but hee will have the world in his own hands,

What was said of *Spain* (I will say of *England* against *Spain*, and *Rome*) that he did *Lignum sacre equum in everiscentia* *England* builds wooden horses (that carry great Guns in their panches) to runne their enemies with all.

Divide the world into thirty equal parts, nineteen of those thirty are *Heathens*, six of the eleven, *Mahometans*, five parts of the thirty *Christians*. Of *Professors* of Christ most *Papists*, few *Protestants*. And of *Protestants*, how few *believers*. By this we may see that Christ hath but a little share in the world.

Rev.

I would have
Salliers to be
of Themistocles
metal, against
the Spartan,
of whom Pla-
tarch said, that
after he had
heard once
that Miltiades
had got him-
self so much
honour in the
Marathonian
battel, he was
not able to
sleep, because
Miltiades was
so far before
him, and he to
shew of him in
honour.

I would have
our English to
overlook the
greatest diffi-
culties that are
to be objected
(*prima facie*) in
a work of this
like nature,

and resemble Hannibal in courage, who said, when upon the
Alps with his Army, *Aus viam inveniam, aut viam faciam*; I will
either finde out a way over these cloud topping mountains, or
make my way through them.

*Rev. 11. 1, 7, 13. Hee will take unto him-
self his great power, and reign, &c. Zach.
10. 11. The pride of Assyria shall bee
brought down, and the Scepter of Egypt
shall depart away.* It is usual to express
the enemies of the Church by the names
of old enemies, as *Assyria* and *Egypt*
was.

1. That it is one special peece of
Englands generation-work. Therefore
look to it, and withdraw not till you
have laid *Babylon* in the dust.

2. That God is arising to recover his
lost glory and honour in the world.
And will not you arise, and bestir your
selves then?

3. Consider but seriously the soul-
damning vassallage, and infringed li-
berty that Southern Nations lye in, and
groan under. What groans? what cryes?
and what sighs bee there in *Spain*, and
yet dare not bee known in their secret
disaffection to their impertinent and
God-displeasing worship. Gentlemen,
have you not fought out your own li-
berties in *England* (*yea satis superque
satis*) And why will you not now ven-
ture as deeply for Christs interest still as
you have done? Doth not the capti-
ved condition of forein parts call for
help?

4. Con-

4. Consider seriously that general disowning and denying of the Gospel of Christ, either to bee read or preached in publick and private as it should be; This is in *Spain* and *Italy*, &c. Will not this set your spirits on a fire against those subtil, and soul-murthering adversaries of the Lord Jesus Christs?

5. Consider seriously the damnable; cruel; and Diabolical Inquisition that they have in *Spain*, which hath been harched betwixt the Devil, and two sophistical *Spanish* Jesuits. By this they can take off any mans life for questioning of their Religion, and that at their pleasure. Shall not this set an edge up on your spirits to do your utmost in the suppressing of these intolerable evils? What is become of that Heroick and Warlike spirit that in former Wars have acted in you? Hark! Hark! is not the Drum beating, and the Trumper sounding? Hath not God bid *England* sound the Trumper, and beat the Drum, and prepare war against the enemies of Christ? God is setting on *England* to break the yolk of Christs and Sions enemies, and many of you are sitting down in the Nation, one in one place, and another in another. One Commander sits down with his hundred pound *per annum*, that hee got in the late Wars, and another sits down with his two hundred, and perhaps another with his four or five hundred.



Thus

Thus it was with *Alexanders* Souldiers (and it is the same with many of you) that when they grew rich, they would follow him no longer in the Wars. What one of *Englands* late famous Sea-Generals said of some Sea-Captains (the like may bee said of the Souldier) sayes hee, You are grown so wealthy by being Captains three or four years, that you are afraid to fight. What a shame is it that now your swords rust in your Scabbards, and your Pistols in your Holsters, which have been formerly very valiantly in your hands in the high places of the field. That I may give you one sound alarm more, where ever your quarters bee in this Land of ours, let me tell you that you will grow aged, therefore you have need to run wel, and to do all the good you can both for God (the world) and Christ his Son: It is usual for those that run races, to whip, and spur hard when they come within sight of the Goal. Have not many of you gray hairs upon your heads, or at least will have very shortly? and will you not have one sling at *Spain*, and at the gates of *Rome* before you dye, and go to your graves?

2. A word unto the Sea-men. This is a time wherein the ten Kings of *Europe* have given their power to the Beast, but they are a tumbling down, and if they fall, surely many will fall with

with them, weigh but what God is a doing, and will do. When the tree is falling, the Proverb is, *Run for the Hatchet*. It is an old Proverb, Gentlemen, and a true one, *Post fallit cadunt arbores*. After the leaves are once off the trees, the trees themselves do fall at last. God hath prospered you against the *Spaniard* hitherto, keep shaking of the tree, and it will fall, or break at last. Bee every one of you willing now, when the Monarchy of *Spain* is staggering, and tottering, to contribute all the help that lyes within you against them. What? It is not enough that the Merchandizings of this Nation bee kept up (though sufficient reason enough for it) but there is far greater work in hand. Therefore what *Dominicus Emperors* said unto him the Emperour when fishing and angling, O noble Emperour, it doth not become you (said hee) to fish for Trouts and Gudgeons, but for Towns, and Castles. The same I say to you, Stand to your Arms.

Now I will a little touch upon the means whereby wee may in *England* (under God) bring down the *Spaniard*, and the *Pope of Rome*, and these I finde to bee twofold.

1. By Prayer.

2. Shipping.

1. By Prayer. In *Salmo* was the arrows of the Bow broke, *Psal. 76. 3.* and the shield, and the sword. Prayers and

I have read concerning *Jehus* that valiant Soldier, that when he was a young man and moſt in the strength of nature, he was then leaſt in vigor and valour for God; and ſometimes in caſes of danger comitted himſelf, but when he grew older, & found the ſtrength of nature declining and decaying, then he beſtired himſelf for God. I bring but this in as an inſtance now to our *Engliſh* Soldier, that they may take notice of this rare preſident.

Atabanes would never enter into any City, and eſpecially the City of *Damascus*, leſt he ſhould be raviſhed with it

pleasures of the
place, and so
should forget
to go on with
the great work
he had in hand
This is a pre-
sident for the
Souldiers of
England whe-
ther great or
small, who ly
persuming and
effeminating
of themselves
in London, and
in the Land.
Mary Queen of
Scots, that was
mother to king
James, was
wont to say,
That she feared
Mr. Knoxes
prayers more
than she did an
army of 10000.
knocking men.
Plutarch in the
life of Pyrrhus
said of Cynear
that rare The-
salian Orator,
that he over-
came more by
sweet words &
speeches, than
Pyrrhus did by
the sword. So
more by pray-
er, than by
strength.

complaints unto God are the Churches
best weapons to fight their merciless
enemies with all. *Exod. 17. 11.* Whilst
Moses held up his hands, *Israel* prevailed,
but when he let his hands go down, then
Amalek prevailed. *1 Chron. 5. 10.* When
some of *Israel* who warred with the *Ha-
garites* the sons of *Ishmael*, in the midst
of the battel cried unto God, hee
heard them, and gave them their ene-
mies into their hands. This was that
which *Solomon* desired after the building
of the Temple, *1 King. 8. 44, 45.* When thy
people shall go out to battel, and shall pray
unto the Lord toward the house that I
have built, hear thou in heaven their
prayers, and judge their cause. O admi-
rabilis pium precum vim, quibus cele-
stia cedant, hostes terret manus illa, qua
victoria sue trophaea in ipsis Calis orbibus
figit! Oh the admirable power of
godly prayers, to which heavenly things
give place, that hand terrifies the ene-
mies, which fasteneth the tokens of its
victory in the celestial orbes. *Bucholce-
rw.* St. *Augustine* gave this reason why
David put off *Sauls* Armour (when hee
went to fight with the Philistim) *My-
stica ratione significavit, arma Ecclesie
non esse carnalia, sed spiritualia.* The
Churches weapons are not carnal, but
spiritual, and *David* was not armed
with iron, but with faith and prayer.
Prayer is the very best whole Canon
that is in England. *Luther* calls it *Bom-
barda*

barba bellicosissima. If that the people of God in *England* would but joyn in their prayers together, I am confident they would bee of greater force than if wee had a thousand Canons marching in the fields of *Spain*. Therefore what a shame is it that there is no more zeal for God, and for his interest and glory, in their bolomes, and that they are no more pouring out of their hearts and spirits for the accomplishment of Gods promises, and that *Babylon* may fall and rise no more. God is resolved to down with it, and it may be because *England* is not fit for such a mercy, and because they pray not more earnestly, constantly, and vehemently for its downfall, the work sticks, and goes but slowly forward. God is resolved to do it, but hee will bee inquired of, for, and in the doing of it, *Exek.* 36. 37. When God was about to do great and mighty things for *Israel*, he tels them in plain terms (*totidem verbis*) that he would be inquired of, and sought unto in the performance of them. And wil not God bee sought unto more than he is for the downfall of the Pope, and that incestuous and villanous house of *Austria*, together with that cursed and tyrannical Inquisition, before hee bring ruines and desolations upon you that live in your seiled houses, and lye upon beds of down. You that have all things at will and pleasure, where are your prayers? Where are your wrestlings with

The Lord in Scripture is called a man of War (and he may be taken to fight against all the *Nations*, and *Guns'd Armadoes* in the world) for four Reasons.

1. Because he gives victory.

2. Because he fighteth the battles of his people, 2 Chron. 33 7, 8.

3. In respect of his prudence and policy, as a wise Captain will watch all opportunities of advantage against his enemy, he knows how to bring down the crafty, and how to take them napping.

4. He will encounter his enemy boldly, though not with so seeming a strength as they have. Pray unto this God.

History sayes
that the Lord
gave *Nasir*
victory more
through zealous
prayers
that he used
than his force
and valour, for
he never went
out into the
Sea, nor ever
began battel,
or determined
upon any war,
nor never
mounted on
his warlike
Seed, but
first he went to
the Temple,
and served God.

God you that live in the City? And where are your loud cryes against the powers of darkness you that live in the Country? You did pray at a very high rate once, and prayers issued out like a mighty stream, some in the West, and other some out the North, some out the East, and some out the South of *England*; for your land Armies, when they were engaged in the fighting out your inbred Vipers; where are they now for your *water Armies*? For your *Fleets*? and for that great and glorious work that is at this day on foot for God and Christ? How might you help them on in those difficult and perillous undertakings and hazzards that they run? How many thousands bee there that go in the Seas daily venturing of their lives in a just and lawful quarrel against one of Christs greatest enemies in the world? Oh send, send out your prayers for them, and after them, that you may hear of glorious things, and remarkable, and wonderfull actings from them that bee daily in the Seas.

Ovid begins his *Metamorphosis*, and *Claudian* his *Iambique* verses with prayer. *Pliny* in an Oration which hee made in the praise of *Trajan*, commended the customes of the Antients in making invocations and prayers at the beginning of any great business, saying, That there can be no assured honesty,

nest, wise beginning, or successful ending of any enterprize, without the special aid and assistance of the gods. For all works, affairs, imployments; businesses, and wars, that wee, or any Nation takes in hand, are to begin with prayer, and to bee daily followed with our prayers. Prayer is so wonderfully advantageous, that I cannot think that there is any in our late Land broils, but will acknowledge the profitableness of it; nay, our Armies could not have done what they did, nor gone thorow that which they have, if they had not had the prayers of the godly in the Land; and how must our Fleets prosper, and do the hard and desperate work that they have to do, if you give over praying for them now?

There bee ten sorts of people that I would gladly put upon this needful duty of prayer, for the War that is begun by England against the Spaniard.

1. Ministers,
2. Magistrates,
3. Parliament-men,
4. States-men,
5. Land, and Sea-Generals,
6. Colonels,
7. Land, and Sea-Captains,
8. Religious, sober, and godly Soldiers,
9. Honest and well-minded Seamen,

The Lesson of Pythagoras, Plato, and their Disciples ever more began, and ended with prayer. The Brachmans among the Indians, & the Magi among the Persians, never began any thing without praying unto God. Prayer is Englands (Almshouses) precious drug against her many maladies, her Cornucopia, because it brings her in many good tidings against her enemies. It is her (Delphicum gladium) Delphian sword by which she prospers both at home and abroad.

10. *The Respublica, or the Common people of England.*

Are not these
federal Beasts of
Rome & Spain,
to be prayed
against? Pray
consider.

*Longius vulne-
ris quam agi-
ta*, Prayer will
wound an ene-
my further
than a shot out
of the longest
Gun, or Arrow
out of the
strongest bow.

Gentlemen, Do you desire the down-
fall of *Babylon*? then let mee tell you
that you must bee earnest with God in
prayer for a speedy accomplishment of
your desires. Do you desire a blessing
upon the *Church* and *State* in which you
live? Then let mee counsel you to pray
hard for them, that they may increase
in purity, piety, peace, and plenty. Do
you desire that the Pope at *Rome*, and
all that cursed rabble that is in, and a-
bout that incestuous and libidinous
house of *Austria* may stumble and stag-
ger? Then let mee tell you that God
will bee sought unto for this very thing
ere hee do it. Pray, pray that that
proud *Romana urbs aeterna*, as they have
formerly most lyingly stiled her, may
bee brought down to ruine, and to
shame and poverty, though shee hath
got up again (since shee was sacked and
ransacked twice by the *Visigothes*, ta-
ken once by the *Herulians*, surprised by
the *Ostrogothes*, destroyed and rooted
up by the *Vandals*, annoyed by the
Lumbards, pill'd and spoyled by the
Grecians, and whipped and chased by
many others) I hope ere long that shee
will receive her last blow of the indig-
nation of the most mighty, and bee
thrown headlong into an everlasting
and horrible desolation, where shee shall
never rise any more. Now do you
de-

desire that your warlike Fleets may prosper against them? then pray, pray. I profess (bee it soberly spoken) that you deal with prayer in this case, as the world dealt with *Christ*, *Joseph*, and *Mary*. How dealt the world with them you will aske mee? I will tell you in few words, the Scripture is pleased to inform us, that they could provide no better lodging and entertainment than a stable for the Prince of Glory to lye in. But the gallants, and the rich guests of the world they had the best beds and chambers that the house afforded. As unkindly deal many with prayer against the adversaries of the Lord Jesus Christ, they both put it out of door, and out of mind and thought. God is a rising (undoubtedly) to cut down his great matured, ripened, and old gray-headed enemies, and where are your prayers, your thoughts, and considerations of what God is doing, and will do in the world? Do not you see what changes, chances, alterations, wars, maladies, mutations, and everfions, are falling upon many *States*, *Kingdoms*, and *Commonwealths* in these days?

The *Spaniard* would be more afraid of our Fleets in *England*, did we but pray more.

When *Athen* was straightly besieged & very stoutly assaulted, so that within the walls they were hardly put to it to keep their ene-

my out, *Digenes* that before lived in his Tub, tumbled it up and down the Town, thinking it an unreasonable thing for him to bee idle, when the greatest, and best of *Citizens* were in an *Hubbub* and in Arms. Now then, you that live on Land (let mee tell you thus much) it becomes you not to be idle spectators, but rather pious abettors, yea zealous & cordial assistants of them that go in the Sea wars, both with your purses and prayers.

and

and whence come they? come they not from the Lord. *Who so is wise will observe these things*, Psal. 107. 43.

2. *By Shipping*. And this I will lay forth in two things, wherein wee may take our enemies down.

1. *In their Plate-Fleet.*

3. *In their Merchandizing.*

1. *In their Plate-Fleet*. This is another instrumental way and means (*under God*) to bring them down. By keeping out an *Annual* and strong *Armado*, we shall cut them off from sending out, and receiving of their Plate-Fleet, which indeed they would, if we had not good store of shipping to lye in and upon the Southern Seas. This Fleet brings them in such vast sums of money every year, (besides many other pretious, and costly things) that they prick up their ears both against and above all Nations. *Money* we all know is the very sinews of war, take that away, and there is an end of war, and that Kings high stomach that is in and under the want of it. In *Siedges* wee all know, that an enemies aym is to deprive them of the benefit of their springs, wells, and fountains, and if they can but draw these away from them, let their Castles bee never so impregnable, their Cities never so inaccessible, and their Towns never so powerful, and strongly walled, they will soon bring them to a parly, and a soliciting surrender.

render. If wee can but hold out some few years, in keeping out Fleets to deprive the *Spaniard* of his Plate-Fleet, that has come unto him year by year, the failing of these mony-springs will greatly impoverish him, and lose him many of his Provinces, and also bring him into a better decorum of subjection unto *England*. Grudge not in the mean time (*my Friends*) at the costly and war-like ships that are built in *England*, and now employed upon, and about this very design, which is both very excellent and superlative, aiming at the bringing down of the *Pope* and *Spaniard*, and of bringing *England* into the like liberty of trading which the *Spaniard* has in the *Indies*, where Gold and Silver will bee as free for you as him. Did not the well-affected in *England* formerly send in their Plate, and their very Rings off their fingers, and Bodkins out of their heads, that the war might bee carried on against the enemy that would have grind the faces

England is esteemed in, & by the world, to bee but a shovel full of earth, for so the great *Turk* said, when hee looked in the Maps of the world, asked some of his Nobles where it was, to whom they said, that his Thumb covered the sight of it, Here is a shovel full of earth indeed quoth the *Turk*,

I will take it and hurl it into the Sea, or huffe it over the Moon. The less thou art little *England*, the more Instrumental (for ought I know) in the hands of God, to carry on his designs. The Land of *Canaan* was far less, and yet it became the terror of the whole world. If wee look into the wars that are now extant in the Holy Writ of God, a handfull evermore (under God) did the work. And if wee look into nearer times in our own wars and battels, wee shall find that they have evermore been fought and purchased by a few, and unlikely instruments.

of

of the Godly unto powder? And in so doing you did well; for you have got the thing you desired, even your back burdens of peace, and sweet Christian liberty, you may now bee as holy as you will; consider then that other Nations are far from what you enjoy, they are still under bondage and thralldom. *Ob remember them that are in bonds, as though you were bound with them.*

2. *In their Merchandizing.* By our carefull, diligent, and circumspect keeping out of war-like Fleets upon the Seas, wee shall detain them from their trading from Nation to Nation, which will prove a very great disadvantage, and annoyance to bee deprived of it. This will make them to bite upon the bridle. What sorer punishment can there befall them than this, in respect they cannot look out into the Seas with any ship or ships, but wee have Men of War ready to snap them. And this is the course that wee are now taking with the *Spaniard*, for his cursed Inquisition, and his denying of *England* a free trade into the *Indies* as well as himself.

Take notice of this well known proud speech of the *Spaniards*, and you will soon see, that there is good reason in keeping of them at the staffs-end. It is extant to this day,

*Tecum in pergas bello defendere Belgas;
Quæ Dracus eripuit nunc restitatur
oportet:*

*Quas Pater evertit, jubeo te cedere
cellas:*

*Religio Papa fac restitatur ad un-
guem.*

Englished.

*These to you are our Commands,
Send no help toth' Nether-lands,
Of the treasure took by Drake,
Restitution you must make.
And these Abbies build anew
Which your Fathers overbrow.
If for any peace you hope
In all points restore the Pope.*

Now
they
say by
slog.

I would hear-
sen on all the
Sailors in the
States Service,
to be as vali-
ant against the
Spaniards, as the
two Scipios,
Pub. and Ca-
Cornelius was,
who were fa-
mous for their
wars in Spain,
and against
the Carthagi-
nians, so that
they were ever
called the Duo
fulmina belli.

The two thun-
der-bolts of
war.

Claudius Mar-
cellus fought
51 Battels,
for whose va-
lour they ever

Unto which Ambassage the Queen
of England, the most famous Princess
in the world, returned this bold, smiling
and disregarding answer.

*Ad Gracas, bone Rex, fiant mandata
calendas.*

*Worthy King, know this your will
At latter Lammast we'll fulfill.*

Thus much I dare promise all the
after filled him *Glaucius Romani Populi*. The Sword of the Ro-
mans. I would have our Sailors to take after these fighting prizes.

Sailors

Sailors in England, that whilst they or any people fearing the Lord, do walk in obedience and conformity unto God, they shall have the upper hand of their enemies, whether far off, or near at home. *Leviticus*. 26. 7, 8. *And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, an hundred of you shall put ten hundred to flight: and your enemies shall fall before you by the sword.* It appears now that the spirit of courage and valour is from the Lord, who by small and weak means, does often times effect great and wonderfull things, to that end, the glory of all may bee his. What the *Lacedaemonians* once sung of in their three dances, I think it may bee sung of England.

When Henry the fifth King of England, before the battle of Agincourt, heard of the great and warlike preparations that the King of France made against him, he began to bee exceedingly perplexed. One of his Commanders standing by, could answer, that if there were so many, there were enough to bee killed, enough to bee taken prisoners, and enough to run away, which resolute speech of his much cheered up the King. I would not have Sea-men to regard how many their enemies bee, but where they are.

The first was of Old men, and they sung.

*Wee have been young and strong, and
valiant heretofore,
Till crooked age did hold us back, and
bid us do no more.*

The second of Young men, who sang.

*Wee yet are young, bold, strong, and ready
to maintain.*

That

*This quarrel, still against all men that
do on earth remain.*

The third of Children, who sang.
*And wee do hope as well to pass you all
at last,
And that the world shall witness bee, ere
many years bee past.*

To sparkle our *English* spirits a little
that go in the Seas against the *Spaniard*,
Look, Look, Sailors, upon that brave Mi-
litary and fighting spirit, that breathed
in *Epaminondas*, who most nobly said,
that if all the riches of the world should
be given him, they should not draw him
off from any the least duty and service
that hee owed his Country.

Look upon Reverend *Mr. Calvin*, of
whom *Mr. Beza* tells us, that in the
year 1556. when *Perin* had conspired
against the State of *Genova*, that hee ran
into the midst of their naked swords to
appease the tumult, well knowing, that
Nemo sibi magis, that men are not born
for themselves, but for their Country.
Look upon brave spirited *Crisisolea* the
mother of *Cleomenes*, when hee was
loth to send her for a pledge to *Egypt*, she
said unto him, come, come, put mee
into a ship, and send mee whither thou
wilt, that this body of mine may doe
some good for my Country, before
crooked age consume my life without
profit.

Let me tell all
the brave spi-
rited Sailors in
England, that
go in the wars
against the
Spaniard, that
*Pulchrum est
pro patria mori*.
It is a very
commendable
thing, for men
freely and va-
liantly to ven-
ture and lay
down their
lives for the
welfare, safety,
and priviledges
of the Coun-
tries they live
in, & belong
unto.

Look

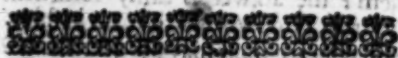
Look upon King Edward of England (whom the Chronicles of *Flanders* tell of) when warring against *Philip Valois* King of *France*, hee couragiously sent him a challenge in his letters, and offered him three Conditions. 1. Either person to person. 2. A thousand against a thousand. 3. or Army against Army. But the King of *France* durst admit of none of them.

Sailors, you have to deal with an enemy that is like to *Plutarch's Nightingale*, of whom it is said, that shee sung purely, and made a great bussing in the woods, as if shee had been some greater bird (like the fly upon the Charet wheel, who was heard to say, Oh what a dust do I raise) but when shee came once to bee handled, and finding little meat on her, hee raps out into discontent, *vox es, & praterea nihil*. You know the applicatory part.

I may say of England now, as a great Politician once said very well, *Nulla magna Civitas quiescere desinit, si foris hostem non invenit, quous domi*. No Nation can long bee quiet or at peace, for if it have no enemies abroad, it shall, and will soon find some at home. I leave you to find out my meaning.

Gentlemen, You have run valiantly upon the *Swords, Pikes, Halberds, Gun-montres, Fire-ships, and the ragged ship-fides* of your enemies in former wars, to purchase that peace that England is now in possession of, but is your work all done now? Shew your selves as hardy and as stout as ever against the enemies of Christ, and following these rare Examples I have presented you with all

to whet up your spirits, *Hac imitamine;*
per Deos immortales, qui dignitatem, qui
laudem, qui gloriam quaritis, hac ampla
forte, hac rara, hac immortalis, hac fa-
ma, celebrantur, monumentis annalium
mendantur, posteritati propagantur, &c.



Verf. 24. *These see the works of the Lord, and his wonders in the Deep.*

IF I have trespassed in detaining you so long in the porch, Let me tell you, every thing that I have touched upon lay so fairly in my road, that I could not otherwise chuse but let all ly by the *Lee*, till I had sufficiently spoke with, and to, those things that I know stands in need of reprooving, and correcting, in the Seas. I have done my part in speaking advertisngly unto the graceless crew that goes in the salt-waters, Oh that the Lord would not bee unwilling to do his part upon them, and to pittie them that have no pittie upon themselves. And besides, I have not onely laid them down many very good, and profitable rules, but I have also spoke of many other things which lay in my way.

My purpose is now to lead you into the Pallace, where you shall have a clear and delightfull view of all those various objects, and scattered excellencies, that

P

lye

lye up and down upon the face of the creation, which are onely seen by those that go down into the Seas, and by no other. *These see the works of the Lord, &c. in the Hebrew, who see, &c.* If the question bee demanded who sees them? the answer is easily returned, they that go down into the Seas in ships. And who are those may the question be?

Answer. They are Sea-men, or Sailors, and these bee the men that have the fullest and clearest aspect of the creation, above all people under the Heavens whatsoever. *These see the works of the Lord, &c.* As if *David* were a going to say, It is not those that sit on land, and travel no further than the Soil of their nativity, no, no, but it is those that lanch off the shore into the *Main*, to arrive in forein and far remote Countries, that have the sight of those heart-ravishing varieties of Gods six days works and wonders. Undoubtedly the *Psalmist* took great delight and pleasure in holding discourse with some of the best disposed, and well-minded of the *Mariners*, because this Scripture comes droppingly, and admirably from *David*, as if he had been amongst

It is worth the while to talk with Sea-men (provided they be pious, sober, and civil) for they have more

admirable passages to tell you of, than all the world besides. What *Plinie* said of the *Nightingale*, I will say of the *Mariner*. *Si quis adest auditor, Philomela, prius animus quam canus deficit.* The *Nightingale* is a bird, that if any one will but give her the hearing, shee will sing her self sooner out of breath than out of tune.

them

them, hearing them telling of the wonderful works of God. Nay it is more than probable that they did tell him, and inform him of many things that his eyes had never seen, otherwise wee had not had such a sweet composed Psalm upon the Mariners most famous art of Navigation, and going down into the Seas, as is now extant to bee read of by us at this very day. I shall adventure to speak it (*Dabo & audaciam verbi*) and give it out, deny it who will, and that (*in laudem Nautarum*) in the praise and honour of the Sailors and Sea-men, both in *England*, and elsewhere, that they have the fairest view, and the greatest discoveries of the works of God, of all the men upon the face of the earth.

What is there that Travellers do not see, whilst others do but read? They that follow their callings on Land, and have no other discoveries but Map-knowledge, or Book-knowledge; they may read of much, but the Navigating *Viator* carries the best away. Such may say, *Insulam videmus, etiam cum non videmus*, wee see a fair Island by description, when wee see it not, but they that go down into the Sea in ships, they have a real, a full, and satisfactory sight of all the sweet and delightful Countries, and fruitful Islands, whilst others by Maps and Books, do but read of, or at the best but hear of them.

Sea-men have a full sight of the strength, riches, honours, glories, and sweetnes of Countries. They see the great Cities, the renowned men, the magnificent Courts, the rich Mines and veins of gold & silver, the spicy Islands, the Chrystal mountains.

coasts of pearl, rocks of Diamond, how the earth is paved with her various sweet smelling herbs and glorious flowers, & how she is decked in forein parts with flourishing trees, green woods, watered with Seas and Rivers, replenished with great Majesty of towns, & Cities, garnished with all manner of fruits, & spices, and furnished with all living creatures Beasts, Fowls, and Fishes, serving for mans necessary, use and pleasure.

Before I go any further, I will set up the words in this following method, and set them together again in a Doctrinal compofure.

In the words you may soon espie these two things.

1. *Persons seeing,*

2. *Things seen.*

1. *The persons seeing.* They are declared to bee such as go down into the Seas, *These see the works of the Lord, &c.*

2. *The things that are seen.* They are of two sorts.

1. *Opera Creationis,* The works of Creation.

2. *Opera Conservationis,* Works of Salvation.

For the first of these. The thing then in hand, and that which is inquirable into, is what is to bee understood by Works in this place, or what those Works of God are, that Sea-men, or Sailors and Mariners, have such a full sight of in their goings down into the Seas.

To bee short, I humbly conceive that they may bee ranked into these five infallible heads, under which I shall comprehend what I will, and do intend (*Deo permittente*, in a rowling and quarrelling Sea) the Lord assisting, to speak of, and herein I shall bee forced to stay you a little, till I have broke off the opening of these promised particulars, that I may come unto the next verses, that I would

would speak to, and infer something from. These Works then are,

1. *Aquatical.*

2. *Terrestrial.*

And under this term I would comprehend,

1. *Grossile,*

2. *Volatile,*

3. *Reptile.*

Now these are the things when opened, that Mariners and Travellers have a very large, and ample satisfying sight of.

That the most, or the greatest part of Gods glorious Works and Wonders, whether in the deeps, or on land, are seen by Sea-men. These see the Works of the Lord, &c. I will now leave the point thus collected and stated, onely thus much, I will say for, and in the behalf of it, that man hath not now that advantage which *Adam* primarily had in Paradise, before whom all the creatures were summoned in, to come and make their personal appearance before him the Lords chief Deputy (or Terrestrial Vice-roy) that hee might behold their several forms, shapes, kindes, and species. (It is a question whether the fish in the salt waters, or fresh waters, were seen by *Adam* yea or no: it is likely hee did not see them, because they live in another element, and would soon perish, if but any while removed out of it.) Those that were *volatile*, it is probable, that they took wing, and hastened to

1. *Observ.*

The Sea is an Hive, wherein the honey of good instruction may be made and gathered.

present themselves before their Lord and Sovereign, and those that were *Grofsile* (it is likely) and of slow pace, and heavy bodies, that they paced it unto him, and the rest that were *Reptile*, they came crawling and rowling upon the ground with all the speed they could make, to shew themselves, and acknowledge *Adam*, with the rest, as their supreme. But it is not thus now, these creatures that were thus seen by *Adam*, are wandred up and down into the world, some dwell in the East, some in the West, some in the South, and other some in the North. Hee that would behold the various living creatures, and the wide world, must betake himself to travel, or would bee acquainted with the habit, modes, and fashions, laws, and actions of Countries, these cannot bee seen (though may bee known by reading) without perambulatory pains and travel.

2. *Observ.*

He that would travel the world, must take this course
1. He must furnish himself with Our-country language, or otherwise it will be but a beggarly thing to live upon, borrow.

That travel is the only thing to compleat, furnish, adorn, and perfect any man. These see the works of the Lord, &c. Their eyes behold that by going into the Seas which will finde them matter of discourse and meditation all the dayes of their lives. Nay they hear that, which they would not for a world, but hear, and know that, which they would not for a world but know. Josh. 2. 1. And Joshua the Son of Nun, sent out of Shittim two men to spy secretly, saying, Go view

view the land, even Jericho. Thus much I would infer from this presented Scripture, That it is travel that doth accomplish a man, and not sitting at home, for hereby he comes to have a copious cognizance of forein parts, and of the whole Creation.

These see the works of the Lord, &c.

I would a little now speak unto, and of the excellency of that ocular Organ that God hath bestowed upon man, by which hee sees his works withall, and then I will lay down the promised particulars of what Mariners do see. Very wonderful is the sense of hearing, tasting, smelling, feeling, but far more wonderful is the sense of seeing. If it should bee demanded of mee what definition may bee given of the eye, and what it is, I think it may bee said truly, that the eye is a little globe, that is very full of visory spirits, which do exceedingly resemble the round animatedness of the world. The visory spirits have their generation from the *Animal*, which

ing from friends or Interpreters. He must have a veil over his eyes, a key on his ear, and a compass on his lips.

The eye hath the greatest variety of objects to feed on, and delight it self in above all the other senses in the body, none ranges so much thorow the world, nor thorow the Seas by shipping into forein parts and Countries, nor none pierces the skies, and

the fixed stars so much as this ocular and visory sense doth. I have read of a young prodigal *Londoner*, who had a great longing to give all his five Senses a pleasure at once, and allowed to the delight of every sense a severall 100 l. by which, and such like practices within the space of three years he wasted an estate of 30000 l. in money left him by his father, besides land, plate, jewels, and houses furnished very richly to a great value. I bring but this in as an instance to tell you that he that will feast his eye with the sight of the Creation, it will both cost him penny, and pain.

flows from the brain to the eye by the nerve Optic, and from thence proceed the visible and reflected rayes in the eye, as in a glass which will soon form any image that it beholds, and so is received into the ChrySTALLINE humour, and by the visory spirits through the Nerve Optic is conveyed to the brain the object to be considered of, and by, the internal senses, as imagination, memory, and the common sense.

3. Of Sight.

That good and perfect eye-sight, is a singular mercy, and special blessing from the Lord. These see the works of the Lord, &c. If it were not for this comfortable sense that God hath bestowed upon man, his works could not be seen, nor discovered, and viewed, as to this day they are to his everlasting praise, glory, and honour. I would exhort all the Sailors in the Seas now to consider how favourably God hath dealt with them in giving them eyes, and perfect sight, without which their lives would be but a burden to them, as his was that was brought to our Saviour Christ, *Mat. 12. 22. Then was brought unto him one possessed with a devil, blinde and dumb, and hee healed him, in so much that the blinde and dumb, both spake and saw.* Are you not bound and much engaged to God that hee hath given you eyes to see withall, whilst other men wanting sight, better deserving it than you, are like to go without it, and so are forced, and

and must go groping and groveling in the dark all their dayes, till they come to lye down in their graves; with what suspicion and fear walks the blinde up and down in the world? how doth their hands and staves examine their way, with what jealousie do they receive every morsel, and every draught? how do they meet with many a poast, and flumble upon many a stone, fall into many a ditch, and swallow up many a flye? to them the world is as if it were not, or were all rubs, gins, snares, and miserable downfalls; and if any man will lend him an hand, hee must trust to him, and not to himself. Consider but the blinde in the Gospel, how they lay in the high wayes, and roads that lead unto the City of *Jerusalem*, and also amongst us here in *England*, in every high way, Towns end, or Bridge, and you will finde reason enough of your blessing of the Lord for his goodnes unto you, more than unto others; *Mark, 10. 46, 47. And when hee heard that it was Jesus of Nazareth, hee began to cry out, and say, Jesus thou Son of David, have mercy on mee.*

2. The eyes in number are two, the better to give direction to us, and information unto the internals; in figure round, and thereby they are the more capable of all objects by their motion. Their situation is placed very high above the rest of the senses, to direct our

Oculists observe, that whereas other creatures have but four muscles to turn their eyes about with,

which is the main reason that they cannot look upwards, but altogether downwards, now man hath a fifth, whereby he can look upwards into the *Caelum Empyreum*.

Os homini sublimis dedit celsumque tueri. Oculis ab oculenda,

I may say as God hath set *ἑν μεγάλῳ κόσμῳ*, in the great world, both the Sun and Moon, as instruments of light to serve it, so hath he most wisely & wonderfully placed *ἑν μικρῷ κόσμῳ*,

in man the little world, two eyes in the highest part of the body, as Organs to serve him. This is the sense by which the Sailor or the Traveller turns over and over that *Palmarum magnam Creationis Elephantium*. And though this be a very quick and nimble sense, and one that is never weary of seeing, yet is there work enough for it in the Creation to behold, and more than it can ever run thorow and range over, should it do nothing else but travel the whole Creation over.

our motion, and to foresee our dangers.

3. The necessity of this Organ is very great (if wee do but seriously ponderate) for the welfare of our outward being, and the government of our selves, and our affairs, without which sense the life of man would but bee a very toylsome and wearisome thing unto him in the world.

4. By this Organ man sees and foresees that which is good or evil, helpful, or hurtful, and that at a distance. The Mariners Proverb is, *Prævisa saxa minus feriunt*; Rocks but seen before-hand, will never hurt us.

The first circumstance then, that I will a little run on in, is those creatures that are *Aquaticall*, & live in the element of water, which are some of the principal and wonderful works of God, which Sea-men, or men that go down into the Seas do behold. And these I will a little set out in view, to the end it may the cleerlier appear that they see most of the greatest part of the works of the Lord, in, and throughout the Creation.

1. *They that go down to the Sea in ships, &c.* They often times have a frequent sight of that strange and prodigious sort or kind of fish called the *Flying-fish*, whom God out of wisdom has given wings unto, (like a fowl) for the preservation of its life in the great waters. This poor creature is often hunted, chased, and pursued, by the *Bonetto*, *Perpise*, and other ravenous fish, which follow it with as much violence as the hungry hound does the poor silly and shelterless *Hare*. Insomuch that it is forced one while to fly, and another while to swim; and although nature has provided for it in giving it two strings for its bow, yet is all little enough to carry him clear of the snatching chaps and jaws that make after him. This fish, whilst in the water (I have observed in the *Mediterranean*) is exceedingly exposed to irrecoverable danger, and when hee is out of the water upon his wings, hee is then again in no less hazard than hee was before, in respect of that multitude of Sea-fowls that lye upon the waters for the catch, and to make use of all such opportunities. It is observed by the Mariners, that this fish rather than it will bee taken by its enemies in the waters, it will many times betake it self in its flight into ships, or boats. And alas this makes the Proverb good, *Out of the frying-pan into the fire. Incidit in Scyllam qui vult vitare Charybdim.* The

Our blessed Saviour the Lord Jesus Christ had an excellent way and faculty of drawing holy and heavenly thoughts and discourses out of, and from terrestriall objects, as appears by his Parables, and the whole course of his life and conversation; his eye was one while upon birds, another

while upon lilies; *Math. 6. 26, 28.* One while upon the Sower, and another while upon the Seed; one while upon the ground, and another while upon the tares; one while upon the mustard-seed, and another while upon leaven; one while upon hid treasure, and another while upon pearls; one while upon the net cast into the Sea, *Mat. 13.* and another while upon the five Virgins; one while upon lamps, and another while upon oyle; one while upon the Master, and another while upon the servant; one while upon the Shephard, and another while upon the sheep, besides many other things which I might reckon up and instance in.

The use now that I have made unto my self upon the sight of this creature, will bee as follows, for I have made it my business, and it has also been my practice whilst at Sea, and I wish it were the practice of all Sea-men (who where I have seen a leaf of the Creation, they have seen a volume) to abstract spiritual thoughts from all the uncouth creatures that they fix their eyes upon, whether in the Seas, or in the Nations beyond the Seas. This has been my exercise whilst in the Seas, and I think and take it to bee a very notable improving way to grow heavenly, and spiritually minded. *Rom. 8. 6. For to bee carnally minded, is death: but to bee spiritually minded, is life and peace.*

1. That if God had not Satan in his chain, hee would make greater spoil and havock of the Saints of God, than the *ἰχθὺς ἰχθυόφθογοι* do in the Seas, whose work and business is to go about like a roaring lyon, seeking whom hee may devour. He may well be called a murderer,

murderer, for hee has been so from the beginning, hee has been a soul-killer this five thousand years, and upwards, and hee is the same still. But this is the Saints comfort (though hee bee one of the ragingest beasts that walks in the Forrest) that Christ Jesus who is the Lyon of the Tribe of Judah, bridles him.

2. That many a pretious, and gracious soul is as hardly chased, and pursued with heart-daunting terrours, both from sin, conscience, law, and Satan, as ever this poor creature was in the waters, and in a far dolorouser sort. Sin makes a *Hubbub* in the soul; and Satan hee makes an assault, and conscience accuses, and often-times there is little peace, but at last like the Moon, that wades through many clouds, or the ships that go through many storms, they arrive at the fair Harbour, and port of quietness; for it is the custom of the Lord Jesus to send in a *Quietnes* into the soul, after it has been troubled with the tempestuous storms of the guilt of sin. *Son be of good cheer, thy sins are forgiven thee.* Marth. 11. 28. *Come unto mee ye that are weary and heavy laden,* &c.

All the good creatures of God, whether fish in the Seas, souls in the aire or beasts of the field, are flowers, and none but the labourious Bees of

contemplating spirits (that give themselves unto meditation) either can or can suck forth the sweet hony of instruction out of them. Therefore it is good (and would do well) that all our Sailors were found praying unto Christ, for the teaching of them this holy art & skil, to behold God more fully in the creature.

They

Sun-fish.

2. *They that go down to the Sea in ships,* oftentimes have a frequent sight of that marvellous fish, called the *Sun-fish*, whose usual property is to come out of the depths in the sweetest and calmest weathers, to lye sleeping and beaking of himself upon the Surface of the Seas, not fearing, nor thinking, nor presupposing in the least of any fish to prey upon him, or of Sea-foul to light upon him, or of ships to run over him, or of boats to row to him, or of darts, or bullets to be shot, and thrown at him. The very sight of these creatures have very much wounded mee (when I have seen them sleeping) when the ship has been even ready for to run over them. Mariners sometimes will hoyle out their boats and take them up, but when once they come to bee awake, then they will, and do struggle very much to regain their precious liberty, which they lost so carelessly by sleeping.

Meditations.

1. It brought into my mind, that it is a very perilous thing for a Christian to bee found asleep (by that mortal and deadly enemy Satan) when and whilst hee is standing Sentinel upon his guard. The Devil is of an indefatigable spirit, *ὁ πνευματίας*, in the present tense, which reports him not to bee lazy but busy, not a loyterer but a stickler, and a stirrer in his pernicious work; shut him out at the street door, and hee will come in again at the back-door.

2. That

2. That as the Sun-fish lyes carelessly upon the salt-waters, exposing of himself in the very warmth of summer to bee preyd upon by the ranging fish in the Seas, or to bee surprized by the Mariner, or crushed by the ships which have their quick and speedy passage through the Seas; after the like carelessness live thousands of the poor Sailors, of what shall become of their pretious and immortal souls. Their souls are starving, and there is a delusion upon their spirits that all is well, when alas all the sail is out that ever they can make, to carry them hood-winkt to hell. The Devil has winds, gales, baits, traps, and gins, in all corners to carry them destruction-ward. Yet the Lord knows (my soul even bleeds for the poorest, and the meanest of them to doe them good) They are too ignorant of his devices. But knowing the subtilty of the Devil, and also in some measure the terrours of my God, whom I serve, I would perswade you all upon the bended knees of my soul, to make more conscience of your ways, of Gods good Word, and how you may come to bee eternally saved at the last, than you do.

3. They oftentimes have a frequent sight of that sociable & companionable Sea-fish, called the *Dolphin*. *Naturalists* tell us that these creatures do take great delight to accompany the swift-sailing

Dolphin.

sailing ships that come through the Seas, out of an ambitious and aspiring nature, to compare, and try whether they or the ships should swim or sail the fastest. This is not unlikely, for to my experience, I have seen them accompanying of us for a long time together, both in the *Mediterranean*, and elsewhere, some swimming on head, some on stern, some on the *Starboard*-side of us, and other some on the *Leeward*, like so many Sea-pages, or Harbingers tuning before our wooden horses, as if they were resolved by the best language that fish could give us, to welcome us into, and through the waters, and telling us that they would go along with us, And notwithstanding all this wonderful kindness of theirs to us, which I have oftentimes much delighted in, it has ended very tragically unto their sorrow, For it is the Sea-mans custom, to take all opportunities of killing those fish that are good and mandable, and thereupon they have got their fish-gigs or other instruments in readiness, and upon and by reason of their propinquity and nearness, have oftentimes most sadly wounded and killed of them.

Meditations.

I. I have hereby learned thus much wisdom, that it is dangerous fawning upon strangers, and that all acquaintance and intimateness, with carnal, natural, and unregenerate men, who are, and have no more in them than a natural

natural principle, and are in possession of no higher excellencies, that their friendship will suddenly turn into enmity, and hatred, ruining both a mans good name, estate, and liberty. Our Saviour Christ who was so well accomplished, and imbued with all spiritual wisdom, would not commit himself unto man, *John 2. 24, 25.* Because he knew right well what was in man. Is it not then great folly in people, to lay open themselves to men whom they know not?

2. That Gods righteous and holy children, who are both harmeles, and innocent doves, even as quiet and peaceable in the world as domable, or indomable doves are that sit upon their *Columbaries*, or other birds that perke themselves upon the highest or lowest branches, or as *Dolphins* in the Sea, which intend the Mariner no hurt nor harm, yet cannot the godly and the upright live at quiet for them in the world, for their arrows are dayly notched and upon their strings, that they may privily shoot at the upright in heart, *Psal. 11. 2.* It is an infallible argument, that the spirit of the Devil is in those that have no love unto the godly, for they tarry but here for a while, till death, the Saints transporting charriot, comes to waite them out of it, of whom the world is not worthy (*Heb. 11. 38.*) and then they will bee gone from

They that disclose their secrets to plausible and carnal men, they play the *Thrushes* part, to halter themselves. It is said of this bird. *Tardus sibi malum tacet*, Shee leaves her dung in the trees, and the Fowler makes Bird-lime of it to take her withall. Wisdom will apply it.

from that unclean, impure, and foul-vexing rabble that they doe live near, and amongst.

3. That the wiseman foresees a danger, and therefore hides himself, whilst the foolish run on, and are punished, *Prov. 22. 3.*

Shark.

Some have observed of this fish, that they have not stuck to clammer up upon their ship sides, out of a greediness to feed upon the Sailors in their ships.

4. They have in the Salt-waters a frequent aspect of the ravenous, feral, and preying sort of fish called a *Shark*, of whom the Mariner is more afraid than of all the fish in the Sea besides. This *Pickroon*, if hee can but take any of them bathing themselves in it in the Summer-time, hee will tear them limb from limb, so great a lover hee is of the flesh of man. To describe you this creature, I must tell you, that he is of very great bulk, and of a double or treble set or gang of teeth, which are as sharp as needles, but God out of his infinite wisdom considering the fierceness, and violence of the creature, has so ordered him, that hee is forced to turn himself upon his back, before hee can have any power over his prey, or otherwise nothing would escape him. This fish has dismembered many a poor Sea-man, and also taken away the life of many a man, before ever they could bee rescued out of their cruelty.

Meditations.

1. The sight of this creature imprinted no less than this in, and upon my spirit, That sin has not onely brought a curse upon the earth, and upon, and in-

to, many of the creatures that are upon the land, but also into and upon those that bee, and now are also in the Seas. Inſomuch that there is both great danger in walking amongſt them, and ſailing upon the Seas. Sin has exceedingly diſhonoured man, in reſpect that the creatures have ſuch ſerity, and audacity in them, to diſown him, and to riſe up in arms againſt him, whom at the firſt, they owned as their Supream.

All the creatures when they came before Adam, ſubjected themſelves, but now not ſo, for that was in the time, or ſtate of mans innocency, and integrity, in which if he had permain- ed and continued, hee might ſtill have expected the ſame, or a more willing obedience and ſubjection from them, than either now is, or can bee had ſince the fall. Certainly they ſhould then have carried man, and not have groan- ed under their burthen as now they do, Rom. 8. 21. Look upon all the crea- tures, and tell me what hearts they have to ſerve ſinful man! It is true, God gave man at firſt dominion over all the creatures, Gen. 1. 26. And this prero- gative being given to man, the queſti- on may bee, to what man, and in what condition? not to ſinfull man, but to man after Gods own Image and like- neſs, to man made upright, Eccleſi. 7. 29. Not to the ungodly man, ſo that the prime end of all the creatures

Psal. 8. 6. The ſoul of the air; and the fiſh of the ſea, and whatſoever paſ- ſeth through the paths of the ſea; Not ſo now. Fallen man has loſt (Impe- rium ſuum, & Imperium ſui) the command of himſelf & the command of the creatures,

The Greek word is ἀνθρωποδυναμία, and it imports that much, that all the creatures ſtand upon tip to liſting, & bearkning for the day of their deliv- erance.

service, was directed to righteous man, man after Gods own Image and likeness; but for the creatures to serve wicked, ungodly, and unrighteous men, is both beyond, and besides the prime end, and therefore according to their nature, they groan (because they obtain not their first end) that is, they are not pleased. Indeed they are not intelligent, and in that respect they know it not, but yet it is against the first law of their creation that they should be servants unto wicked men, they were not created for that end. If the Horse, the Oxe, &c. knew but thus much, it would greatly displease them, but it is not fitting, nor convenient that they should know it, because it would be great aggravation to, and of their sorrows.

If man had continued in that happy estate he was in at first, then would there have been no such fear of the Lion in the wilderness, nor of the Bear in the Forrest, nor of the Wolf, or Tyger by land, or of the Shark, and Crocodile by water.

I am very apt to think that all the creatures of what kinde or sort soever, would have been willingly serviceable unto man, and never groaned under their service, as at this day they do, provided man had not so relapsed, and turned into sin. It is probable, that if man had continued in his purity, and primitive integrity, that creatures should have fawned upon him, and when ever hee had pleased to come amongst them they should have obeyed him, and not been so ready to prey upon him as now they are, by reason of that nature that is come into them since

since the Rebellion of man.

5. They want not for objects, the greatest want I see amongst the Mariners is pondering, meditating, and contemplating hearts. In their voyages to *Greenland* (*tempore oportuno*) at the time of the year, in that *slaughtering house* of the world, they have not onely a fight, but hot disputes and skirmishes with the great and warlike *Horses* of the Seas, which to take their pleasure come out of the water to range upon the land, in great, and (almost) innumerable Troops. Sometimes by three or four hundred in a flock; sometimes more, and sometimes less. Their great desire is to roost themselves on land in the warm Sun; and whilst they adventure to fall asleep, by their appointment, they give orders out to one of the company to stand sentinel his hour, or such a certain time, and upon the expiration of it, another takes his turn upon the watch whilst the rest sleep, during such time till it goes round amongst them. And provided any enemy approach them, the Sentinel will neigh, beat, kick, and strike upon their bodies, and never leave till hee hath rowled them up out of their snorting slumbers to shift for themselves, and betake themselves to the Seas. But *Sailors* being too cunning for them, get betwixt them and the Sea, and fall a'beating out the brains of the first that comes to hand,

Sea-horses.

on purpose that their great bodies, may bee a stop to the rest that come with such violence to make for the Sea. And by this project, many sober, solid, and honest minded men that use the Seas, have averred that they have killed of them whilst they have been no longer able for want of breath and strength, And the reason why they kill so many of these creatures is, because their teeth is of great worth and value, and very vendable in the Southern parts of the world.

Meditations

From this Creature I have learned to apply thus much unto my self in particular, That it is a very dangerous thing for a man to bee out of his general and particular Calling. I remember what I have read of a certain young woman, who was undoubtedly something a kin to spruce gadding *Dinah*, Gen. 34. 1. shee had a strong desire to go unto a Stage-play, and that upon the Lords day, which was indeed contrary to her profession and principles; well, you will say shee smarted soundly for it when you have heard the story, in her passage on, before ever shee got to it, Satan met with her, and arrested her, and afterwards took possession of her, and thereupon she was most grievously tormented with that unclean Spirit, and she exceedingly bewayled her unwarrantable going forth upon that day about such an unlawful action, and Satan (the

(the Devil) being asked the reason of his possessing of her, told them, *Inveni eam in fundo meo, I found her upon my own ground.* The applicatory part is very fair in view to him that hath a seeing eye.

I have heard of a very admirable passage that hath been backed again and again by the good and honest people in one part of *Kent*, how that to their knowledge, there was a very gracious man (a neighbour) that was walking in the fields about the shutting in of the evening (probably to meditate as *Isaac* did, for hee was a very spiritual heavenly-minded man in all his talk) hee cast up his eye upon the sky, and hee beheld a cloud as it were descending, and hastening to come to the earth, and at last hee observed it to draw nearer and nearer him, and that in another form than before, now it was got into the shape and likeness of a Foal, and so lighted into the place hee was walking in, at a very little distance from him, unto whom the good man being full of faith, spoke on this wise; What art thou? *I am* says he, *the Prince of the night;* Well, said the good man, God is God of the day, and God is God of the night, and God is God unto all those that walk in his way, and Avoid Satan, and thereupon the unclean Spirit vanished. Certainly it is good being well imployed. But when men are out of their Callings, and out of Gods wayes, it is as ill with

It is good walking by warrant in every thing, as *Israel* did by the cloud.

them then as it is with the Deer that breaks out of the Park, and straggle, and range into the fields and pastures of others, who will not let them take any rest, but are evermore setting on them every Dog to chase them, and this is their experience of it at last; when wee were in our bounds, it was better with us than now it is, for then wee were (*Venantium procul a dentibus canorum rabiosis*) in safety from the clamouring and pursuing Dog, and after this manner they lamented, and bewayled their going forth. Nay the rest said they, that kept themselves in the Park, whilst wee broke out, are (*extra telorum iactum*) out of danger. *Prov. 27. 8. As the bird that wanders from her nest, &c.* Whilst the bird keeps her nest, shee is safe enough from the Kite, the Falcon, snare, gin, and Fowler, where as when out of it, shee is indangered by them.

It is an observation that Our-lying Deer, are never seen to be so well liking as those that keep themselves within the Pale, and the reason is assigned, that those straglers, though they have more ground to

I need not trouble my self in the application, these instances preach themselves, onely bee pleased to take thus much notice, that I shall forbear my many other meditations, because this Book would swell into too great a Volume.

range over, more grass, and ground to take their repast upon, yet are they in constant fear, as if conscious that they are trespassers, and being out of their protection, because out of the Pale of the Park, this makes their eyes and ears always to stand sentine for their mouths.

6. They have a very frequent fight of the *Leviathan*, which is one of the greatest Sea-beasts, or *Monsters* of all the creatures that are to be found either in the Seas, or upon the Land. What the sweet and blessed Spirit of the Lord is pleased to say of him in that *Job 41. 12.* the very same shall I conclude with, that I will not conceal his parts, nor his power, nor his comely proportion. And this Scripture its wonderful pregnant in the describing of him (in very elegant *Dialect*, and excellent *Rhetorical Phraseology*) what hee is in the Seas. *Canst thou draw out Leviathan with an hook?* That is, canst thou by an angling line bring such a beast as hee is out of the Seas in that order thou doest pull small fishes out of some shallow standing Pond, or running Rivulet? Here the Lord speaks of him in opposition unto small Fishes that are caught by small Line and Angle.

Verf. 8. *Lay thy hand upon him, remember the battel, do no more.* Give me

leave to run over a few of these verses, which lye so fair in my way, and you will have him lively enough emblemed, or limned out unto you. The Spirit of
 that is, Canst thou handle him like a bird that will come at thy chat and beck? It is impossible to reduce this feral creature unto that demableness that young women might play with him, who hath so much dreadfulnes and ferity in the very shape, proportion, and countenance of him.

the

Whale.

5. Ver. *Wilt thou play with him as with a bird? Wilt thou bind him for thy Maidens;*

When the
Mariners go
about to kill
of these Sea-
beasts, it stands
them in hand
(as indeed they
are very care-
full) to have
their line roa-
dy to vye
forth, other-
wise when
wounded, the

Whale flies with such violence, that shee would pull an hundred boats under water, so fast does the line thunder out of the boat, that the boats head is often times set on a fire, did not the Mariners throw on water to quench it. When they wound the Whale, it is observable that blood will spurt up twenty or thirty fadom high into the aire.

the Lord then seems to say from those words, draw but neer this terrible creature, and offer him but the least violence, and hee will make the stoutest of your hearts to quake and tremble, and wish to beecout of his reach. This creature is of such an incredible, and inexpressible strength and force in the Seas, that in *Greenland* (that great *Whale-slaughtering* place of the world) when they come once to dart an *Harping-Iron* into him, hee will so rage, rend, and tear, that if there were an hundred boats or *shallops* neare unto him, hee would make them fly in a thousand shivers into the skyes.

Verf. 9. *Behold the hope of him, is in vain, shall not one bee cast down at the sight of him?* God would here let him forth, as indeed he is, a very formidable creature, insomuch that there is very small hopes of taking of him, because his assailants and pursuers may as well bee slain in the battel, I and sooner too, than escape. They that adventure to encounter him, cannot say, wee will come off conquerours, for there is many a boatfull of lusty, hardy, and stout-hearted

hearted fellows, that leave their bones in the Sea by meddling with him. The very sight of this creature is so terrible, and dreadfull affrighting, that it would even scare one to behold him, when hee raises himself up above the waters, which is with such majesty, and fierceness, as if hee were able to overturn the greatest ships that sail upon the Ocean.

Verf. 13. *Who can discover the face of his garment, or who can come unto him with his double bridle?* The meaning of the words is, who can or dare go unto him in the waters, as hee can unto a gentle and tamed horse that feedeth in the fields, or standeth in the stable? Can any one go to him in the Seas without shipping? or can any one go to him in shipping as the stable groom does, unto his geldings, with halter, or with bridle? Hee that shall venture either to saddle, or bridle this unruly, and indomable beast, never need to look to come off again with life, and his bones unbroke in his skin.

Verf. 14. *who can open the doors of his face? his teeth are terrible round about.* A man might as well go and take a wild *Lion* by the chaps, or a truculent *Bear*, (or a merciless *Tyger*) by the ears, as meddle with this creature after that manner. They that will attempt the killing of these beasts, stand in need of a great deal of art, skill, and dexterity,

dexterity, otherwife it may cost them their lives, were there a thousand of them in a boat together. When this creature comes once to receive a mortal blow, what by expence of blood, and extreame pain which hee undergoes, hee gives up his life to him that gave it, and his body to his pursuers, and at such time as this, may any one go unto him, and look upon him, and open the doors of his mouth, for there is neither life nor strength in him then to make resistance. (but were hee living, all the men in the world could not hold him, nor do so by him) Now may they take a view of his head, in which are eyes as large as some pewter dishes, and room enough in his mouth for many people to sit in. Now may they look upon his terrible teeth, and handle his great and tree-like tongue, which is upwards of two yards in breadth, and in length longer and thicker than the tallest man that is upon the earth. Out of which part the Marines extract above an Hogthead of Oyle.

When the victory is got over the Whale, then they may go round about him, and tell all his goodly fins, which are as so many Oars upon his sides, to row his great and corpulent carcass to and again in the Seas at his pleasures which are reckoned to be three hundred and upwards, and by these hee goes at what rate hee pleases in the waters, as violently as an arrow out of a bow, or a bullet out of a peece of Ordnance.

Verf. 20. *Out of his nostrils goes smoke as out of a seething pot or cauldron.* In the Mediterranean I have seen, and observed these creatures, but it is not very usual to see any store of these beasts in

those

those *Austral* parts, for there be more in those parts of your Minor Whales, and Grampisces, than of those Major Sea-beasts. In smooth water, warm, and calm weather, they are now and then to be seen sporting and playing of themselves, and shewing their great and massy bodies above the waters, unto the aspect of the ships that sail hard by them in the Seas. One while rising up, and another while falling down, one while appearing, and by and by disappearing, and in their mounting up above water, there goes evermore a smoaking breath out of their *Nostrils*, as if it were the smok of some thundering *Bombard* or peece of Ordnance, the report of which is commonly audible above a mile. In some serene mornings I have seen many of them playing and sporting of themselves in the Seas, at a great distance one from another, and sending forth such strange, and prodigious smoaks and fumes, as if there were some Town or Village of smoaking chimneys in the Seas. Until I became acquainted with their postures, I have been oftentimes put into no small wonderment, what smok it should be that flies so high above the waters.

Is not this a most formidable creature, that sends out a smok out of his *Nostrils*, as if it were the smok that flies out of a great gun, or a smok that comes out of some great seething vessel, when taken off the fire?

Verf. 25. *When hee raises up himself, the mighty are affraid, by reason of breakings; they purify themselves. When hee is pleased to shew himself upon the waters,*

ters, and to come forth out of the deeps, to the view of all that shall or dare behold him, hee puts them into an astonishment, and trembling fear, and power. Sword, and buckler are no weapons to fight him withall; for such is the fierceness of his motion in the waters, that the great and burthenfome ships cannot make their way with that speed that hee will do, though they have the stiffest and strongest gale that ever blew. This beast (seems the Lord to say) will make the boldest, and the hardiest of men to betake themselves to flight, and prayer, and seriously to consider of their latter end, before they can get clear of him after they have once encountered him.

Verf. 31. *Hee makes the deep to boyl like a pot of ayment.* I have observed, that when this creature is pleased to cut his sporting capers in the Seas, and to take his frisks, and skipping gambals, or to dance his musical galliards in the waters, being then in his pomp, and grandeur, all the waters forsooth fly round about him in someing froth, and bubble, which has oftentimes occasioned that in the *Psalms* to come into my mind, *Psal. 104. 26.* *There is that Leviathan whom thou hast made to play therein.* This creature is very much delighted in playing, and sporting of himself in the waters, insomuch that I have observed of them, to curvet and reare

The sight of
this creature
has put mee to
a *Non tantum*
admiratione habet,
sed etiam stu-
per.

rear themselves directly upwards out of the water, so that the waters have flown this way, and that way into the very aire (at his falling down again) he has been so much out of the water with his great, and massy body.

Vers. 32. *Hee makes a path to shine after him, one would think the deep to be hoary.* This creature being of such an incredible magnitude, latitude, and longitude, whose fins are like to the boughs or branches of the tallest Cedars, and are the *Oars* which row and carry on the great vessel of his body withall from place to place at his pleasure, by which when hee comes, and makes his princely appearance near unto the surface of the waters, the Seas where hee is are of such a lustre, verdancy, and greenness, as is most admirable to behold, inso-much that if this creature never shewed himself at all, one might know where hee is by the shining of the water, were hee a mile or two in distance from the ship the Mariners sail in. The often sight of this clear truth, has not been a little delightful unto mee.

The *Whale* puts as admirable a beauty upon that part of the Sea his body swims in, as the Sun does upon the *Rain-bow*, by gilding of it with its golden, and irradiating beams.

The sight of this creature, thus beautifying of the Seas, imprinted no less than

I. *Meditation.*

Naturalists tell us, that the *Whale* never swims any way without his *Pilot* (which is a small kind of fish, called *Musculus*) for hee being a deep drawing vessel, stands in need of a guide to direct him, lest hee should either run on ground, shallow, creeks, rocks, and sands, and when hee comes near any of those, his *Pilot* gives him warning and intelligence.

this

this upon my heart, that the Saints and servants of the most high God should shine with a bedazeling lustre and beauty, in the several places of the world they live in. *Ezek. 43. 2. The earth shined with the glory of the Lord.* Holyness has a majesty in the countenance of it. How should the people of God get, and labour for shining lives, shining faces, and shining conversations? hereby comes the Gospel of Christ to be honoured, and others encouraged to come unto Christ, and to bee won with the love of the truth, and this is that which our Saviour expressly commands, when hee says, *Matth. 5. 16. Let your lights so shine before men, that they may glorify God, &c.* and that they may say, yonder is a childe of God, and yonder is a beleever, and yonder is one that lives up in very deed to the height of his profession.

Verf. 33. *Upon earth there is not his like, for hee is made without fear.* Look and range all the whole earth over, look into all the store-houses of Gods creatures, examine, and run through the deeps, and the earth round about, from East to West, and from the South into the North, none shall or can bee found either in the Sea, or on Land, resembling this *intremendous* and fearless creature, all creatures else are fearful, and timorous, and are not without something of fear in them, but there is none at all in this. This

This has imprinted upon my spirit, 2. *Meditation*
no less than a bewailing of thousands,
yea of millions of people that live in the
world, as if they would tell all round
about them, that they are of this *Leviathan Metal*, without all trembling
fear of God, the fear of sin, and the
fear of hell, as if they had neither sins
to bee pardoned, souls to bee saved,
heaven to look after, nor a God to
serve and please.

Verf. 34. *He beholds all high things, he
is King over all the children of pride.*
This creature, it seems, is not without
pride, loftiness, and arrogance, swell-
ing with self-confidence in his own
strength, (who is of a conceited un-
dauntedness of spirit) out of a scorn-
ful opinionativeness, that the mightiest
and greatest of monsters, either in the
Seas, or upon the Land, are not compa-
rable to him, accounting them his infe-
riours, and himself the supreme, and
sovereign of all the elementary creatures
whatsoever.

7. They have many times a frequent
fight of that pleasurable, and most de-
lightful fish-combat that is betwixt the
Sword-fish, the *Whale*, and the *Thresher*,
the manner of this *Fish-fight* is admira-
ble, and very contentful to behold, for
the *Sword-fish* is so weaponed, and well
armed to encounter his enemy, that hee
has upon his head a fish-bone that is as
long, and as like to a two-edged sword,

I cannot but
write this up
on these three
creatures.
creatura
creatura
creatura

Sword-fish

as any two things in the world resemble one another, save onely that there bee a many of sharp spikes, or scuers, as it were, upon either edge of it, and the property of this Fish is to get underneath the *Whale*, and there to riple him, and take him all over the belly, which will cause him to roar, and exclaim upon the *Treacher* that beset him, as if there were a dart in the heart of him, and the *Treacher* playes his part above table, for when his partner forces him upwards, hee layes on to purpose upon the *Whales* back, insomuch that his blows are audible two, or three miles in distance, and their rage and fury is so great against the *Whale*, that one would think they would cut him, and thrash him to peeces.

Treacher.

8. Amongst the rest of the works of God in the waters, they have a frequent sight of that strange sort, and kinde of fish, called (*Porcus Marinus*) the Sea-hog, or Swine. This creature is headed like an Hog, toothed, and tusked like a Boar, and this kinde, consort and keep much together, according to the Proverb, *Porescum paribus facillime congregantur.* These beasts take such delight in one anothers company, that they are to be seen in greater troops and herds, than the

Sea-swine.

When husband
harm Swine
do, on land
when they get
into field of
Corn, Mea-
dows, and

Pasture-grounds, far greater hurt, harm, and havoc, do the *Sea-swine* make in the salt waters by their killing up of the great and small fishes that be in it.

greatest

greatest land-herds of Swine that ever were seen, for they are not comparable unto the multitudes that bee of them, and are in the Seas; sometimes a *Perpise* troop is to bee seen consisting of four or five hundred, and sometimes more, and sometimes less, running and ranging, and snorting in the waters, like the snuffing and snorting of Swine at land, or as a pack of Hounds that run stragling and bawling after an Hare.

I have observed, that when this fish hath been wounded by shot or Harping-iron, that hee is no sooner peirced, and mortally wounded, but every one of the same kinde will follow him with the greatest violence that can bee, striving and contending who should beat him first, and have their teeth and mouthes the deepest, and fastest in his carcase: now whilst they are living, they will not meddle with one another; but when dead, or dying, they will fall foul upon them as their proper right and due.

It brought this into my minde, That when a man is once down, and under-foot in the world, that every malapart Pedantick is ready to set his foot upon him. *Every one look upon the Sun-rising of a man; but they will never look upon his Sun-setting.*

1. *Meditat*
fl. n.

Litaniis *Thom*
when he lived
in prosperity
was the sole
spectacle of
Greece, who

but *Thom* then loved, honoured, and applauded by all, every one offering their services to him, and seeking to be a kinne unto him, but when his gold was spent, his possessions gone, *Thom* was then of no more value with them. I leave the Application.

R 2

9. They

Sea-calf.

9. They are not without a frequent sight of that admirable fish called the *Sea-calf*, which is both headed and haired like a Calf, swimming oftentimes with his head above water. There be very many of this kinde, in, and about the several *Islands in Scotland* (being providentially sent into those parts; I have observed very many of them) at night they will come on shore to sleep and rest themselves, and early in the morning, they will betake themselves to the Sea, not daring to stay on land for fear of surprizals.

1. *Meditation.*

It hath brought this to my mind, that many take the night (in the *States service*) for their cloak & knavery. As the Thief, and the Adulterer, that *Job* tells us of, used to do, *Job* 24. 15, 16. *The eye of the Adulterer waiteth for the twilight, saying, No eye shall see mee, and disguiseth his face: In the dark they dig throw houses which they had marked for themselves in the day time; they know not the light.*

Sea-turtle.

10. They are not destitute of a frequent aspect of that wonderful, and Jehovah-extolling-creature called the *Sea-Turtle*, or the *Tortoise*. This Bird-fish at the time of the year constantly leaves the Sea, and betakes her self to the shore, where shee will shoot an infinite number of Eggs, and cover them

If the Turtle
float long a-
bove water,
then will the
Sun-beams
harden her

shell, that shee cannot go down any more into the Sea, but lye for a prey both to Mariners that go shorow the Sea, to fishes in them, and fowls that live upon them.

in the sand, and as soon as ever she hath done, shee departs the place, and makes for the Sea again, not daring to stay and brood them, as other birds will do, because shee hath no wings to flye withall, and to help her self, if in case shee should bee set at. And when her young ones are once hatched (which come to that maturity by reason of that warmth that is in the sand) they will go as directly towards the Sea, as if they had been in it many a time before they had their being, and although the Sea bee a mile or two from the place the old one left her Eggs in, out of a natural instinct they will finde the Sea, although it bee out of sight.

It is observable, that if any of these Sea-fowl bee taken on land (as oftentimes they are by Sea-men) that they will never give over sighing, sobbing, weeping, and bewayling of their Captivity as long as life is in them, tears will drill, and trickle from their eyes as from children, in great abundance.

The sight of this creature imprinted no less than this upon my spirit, that all those affronts, indignities, wrongs, and injuries that the righteous ones do suffer in this world, whose eyes are evermore running down with tears, like the surprized Sea-turtle, shall turn to their good, and the time is advancing on, when sighing shall flye away, fears, cares, troubles, griefes, wrongs, and

1. Meditation.

afflictions shall cease, and all tears bee wiped away from their eyes, *Jam. 1.8.* The support of the *Apostles* spirit lay in this, that the coming of the Lord was drawing near, and that was one thousand and six hundred years ago, therefore what cause have all the godly to rejoyce in that that time is one thousand six hundred years the nearer than it was in the *Apostles* time.

Torpedo.

11. They have oftentimes a sight of that admirable Fish called the *Torpedo*, or the *Cramp-fish*, which is indued with a very prodigious & clandestine quality, if it be but touched, or handled, the body is presently stunned, and benumbed, as an hand or leg that is dead, and without all feeling. I have known some that have taken of this kinde at unawares, who have not a little lamented and repented of their inlicitous and incogitant misery. They have been for some hours in a very desponding estate, whether they should ever recover their pristine constitution, and health again, or no?

Admonition.

It laid no lets than this applicatory truth upon my spirit. That it is dangerous handling, touching, or looking upon any of those prohibited objects, the Lord hath writ a *Noli me tangere* upon. *Elisha's* servant had a very good stomach to finger and digest *Naaman* the *Affyrians* silver, and golden wedges, but no sooner were they in his hands, but the Leprosie was upon his body:

2 King. 5. 27.

Better

Better is a little with right, than great revenues without right, Prov. 16.8.

12. They have a frequent sight of that Water-beast called a *Crocodile*, and in respect that hee lives in the water as well as upon the land, I will bring him in amongst the rest, of these there bee to bee seen both in *Egypt* and the *Indies*, hee is of a scaly and impenetrable substance, tongueless, say some, but marvellously cruel toothed. It is said of this creature, that hee will weep over a man when hee hath devoured him, and the reason of it is, not out of pity, but out of an apprehension of his want of another prey to live upon, from whence started that Proverb of *Lacryma Crocodili*.

Crocodile.

The sight of this creature, did fasten, and fix thus much upon my spirit, That it is a very common thing for desperate, hasty, passionate, and hot-spirited men, to kill, and commit murther in their hot blood, but when in their cold, it hath cost them many a tear to get the guilt of it washed off, *Psal. 51. 14.* When Murther was found in *David*

1. *Meditation.*

Wilt fulfill thy bloody minde in thy brutish challenges, think with thy self, that thy life lyes at the stake to answer his whom thou gracelessly goes about to take away. Thou art just then going to the Devil when thou art about such work. I would all the Murderers in the world would spend a few hours in serious consideration of these Scriptures, *Numb. 31. 30, 31, 32.* 2 *King 14. 4.* Whether go all Murderers when God will not pardon them, but unto the Devil?

Sailor, Saffer,
Let the life of
a man be pre-
tious in thy
sight. God will
have no mur-
thering, if thou

hands, hee could take no rest day nor night, till hee found a pardon from the hands of the Lord for it, *Deliver mee from blood-guiltinesse, O God, thou God of my salvation*; The blood of the murdered stuck upon his stomach, and the like it will be, and do to every one that bathe their hands in innocent blood.

Meermaid.

13. They have sometimes a sight of that strange kinde of creature called a *Meermaid* (q. *Maris mulier*) and the *Meerman* also (q. *Maris vir*) which is very admirable, of these here bee both *male* and *female*. The Sea-men have a sight of these sometimes in their Voyages into the *Indies*, but their espying of them proves very unfortunate, and ominous, for when they appear, they presage no good to the Mariner. Storm and shipwrack often ensues thole ships that gets a sight of them. I have heard of the honest, and soberest of men that frequent the Seas say, that they have seen of these sort of creatures, but presently after hath the windes rise, clouds begin to drop, and Seas to rage, and swell to their terrour and affrightment, as if all were a going to wrack and ruine.

Alligator.

14. They have a frequent aspect of that wonderful and impenetrable sort of Beasts which the *Mariners* call an *Alligator*. This creature is mostly visible in the *Indies*, and in respect that hee lives in the water, as well as upon the land, I give him his entiry amongst the

the rest. This Beast is of a vast longitude and magnitude (some say many yards in length) in colour, hee is of a dark brown, which makes him the more invisible, and indiscernable when hee lies his *Trepan* in the waters, and Sea sides, as it were an old liveless tree, or as one destitute of motion, and his onely subtilty and policy of lying *couchant* is, to get hold of the fat, and wilde Cows and Bullocks that bee in those parts in great abundance, when they come down out of the woods and mountains to cool themselves in the waters, but no sooner are they in the water, but hee hath hold of the throat of one or other of them, which hee tears to peeces. Of such strength is this beast, that no creature is able to make his escape from him, if hee get but his chaps fastened in them. This beast at his pleasure goes into the waters, and again unto the land.

This beast hath three tyer of teeth in his chaps, and so firmly sealed and armed with coat of Male, that you may as well shoot, or strike upon or at a Rock and Iron, as offer to wound him.

This beast is of a very slow pace, and goes jumping, leaping, and gathering up of his body, and had not the wildome and goodness of God so ordered it, he would soon make the Indies uninhabitable, for he would kill up all the people, and the varieties of Cattel, and creatures that be in the Mountains.

Now lest I should bee too tedious both to you, and to my self (in a bitter, restless, and uncomfortable Sea, either to write, or study in) I will take leave of the *scaly inhabitants* in the salt waters, which I might have asserted, for indeed I have but spoken of small, or
very

very little in comparison of what Seamen have experience of, both as to their kinds, and qualities; but this I hope will serve for a *prelibamen* unto any that are either delighted in reading, or taking a view of the works of the Lord in the Seas.

The second circumstance then comes above board to be discoursed on, and that is about Terrestrials, under which term I am minded to comprehend and handle some of those creatures, that are both,

1. *Volatile.*

2. *Grossile.*

3. *Reptile.*

And these are objects which none but those that go down into the Seas, either do or can behold.

Pelican.

1. *Volatilis.* They that go down to the Sea in ships, They have a very ordinary and frequent aspect of that most amiable, and delectable bird, called the *Pelican*, from the Greek word (I suppose) *πελικία*, *perfore*, to beat, or peirce.

Naturalists say, that this bird to recover her young when they are upon a dye, and wounded by stinging and mordacious Serpents, she will tear her body to give them of her own dear blood to fetch life, and health into them

King John,
late King of
Portugal, to
express his
tender care
and affections

to his people, and Subjects, would be emblem'd by no other kind of creature than the *Pelican*.

again.

again. The sight of this creature has not procured little wonderment from mee, when I have considered her shape, and form, which is on this wise; shee has a great bag or sachel hanging under her bill (which is the likest unto a leathern pouch of any thing that I can resemble it to) which will contain, and hold a full gallon (of any thing, whether liquid, or unliquid) and upwards.

2. Amongst the rest of the works of the Lord, they have a frequent sight of that princely bird, called the *Eagle*, and where her dwelling is, who is the Supreme *Rex* of all birds, and of her do all the rest stand in awe, and give her the preeminence as their Sovereign; It is observed of this bird, that shee is attended with sharpness of sight, to discover her prey, with swiftness of wing to hasten unto it, and with strength of body to seize upon it. It is further observed of this bird, that shee has many followers, both great and small, unto whom shee is very candid and courteous, in the distribution of the prey shee seizes upon, but if shee toyle long in seeking of it, then hunger (which is her *dormiculus*) puts her upon the falling foul of her followers.

Eagle.

It is observed, that there is this noble, and magnanimous spirit in the Eagle, that

when shee is in want, and greatly suffers hunger, that shee scorns to peck and make a noise, and a clamour as other birds will do, but rests her self satisfied, *If I have not now, I shall have it hereafter.*

3. They

3. They have a frequent sight of the *fouls* in *Greenland* every year, which are (*affate ibi, hyeme attamen veniente auolantes*) there for a while in the summer, but gone long before the winter. When the *Nocturnal* time of the year draws on, which is all night and renebroufness, the birds make a terrible, doleful, and dreadful howling, as conscious, or fore-seeing of that dismal time of black night's approaching, they then betake themselves to their wings, and fly into other Countries; leaving that black-nighted part of the world unto it self, and to the Involatile creatures that do inhabit in it, *viz. Deer, Wolves, Bears, &c.* Which would, if winged, (or able to run out of the land) bee gone; for they take small pleasure to stay in it, but in respect they cannot pass the Seas for want of wings, they are constrained to live in that uncomfortable darkness, and insufferable cold.

Meditations.

What an uncomfortable place would *England* bee, if it had not the light of the *Sun* and *Moon* both in the winter, and in the summer?

1. That the two great lights of the *Sun*, and *Moon*, are wonderful comfortable, profitable, pleasurable, and delightful, both to man, birds, and beasts, and very uncomfortable is their absence, either unto the sick, the healthful, and the unhealthful. *Ecc. 11. 7. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun.* What cause have wee to bless the Lord for the light of the *Moon*, and of the *Sun*,

Sun, that hee has not denyed us their light, and that wee have not our beings in those black, and benighted parts of the world, that are all winter long without?

2. God might have done by *England*, as hee has done by *Greenland*. But blessed bee his glorious Name, hee has dealt better by it, and with it.

The light of the Sun is a sweet benefit, but not prized, because common and ordinary.

Manna was esteemed but a light kind of food, because common and lightly come by, without any price, and money. *David* beholds the Sun with admiration, *Psal.* 8. and not with adoration as an Idol. The Sun is a vessel, into which the Lord gathered the light, which till then lay scattered in the whole body of the Heavens. In Hebrew the Sun is called *Schemek*, to serve, because God has made it a servant unto and for the world.

3. It has laid this impression upon my spirit, That as birds, who by the help of their wings will not tarry in that *Nocturnal Land*, but flye out of it into other Countries, where they may have the blessed light of the Sun, and of the Moon; What would the poor damned, and tormented in the pit of Hell give, that they might come out of that dark, and black, excruciating Hell that they do howl, and roare in, to live in that lightsome, and glorious pearl-sparkling, and diamond-glistering Heaven, where there is no need of Sun by day, nor of the Moon by night. *Luke* 16. 24. is a dolefull spectacle of one crying out of the burning flames, hee lives in,

nois
allid
and
man
ye)
(man
shall
reals
lay
bow
Blythe
and

dingo

4. They

Stork.

4. They have a frequent aspect of that lovely, and amiable bird, called the *Stork*, much noted by the Holy Ghost in Scripture. *As for the Stork, the fir-tree is her house*, Psal. 104. 17. This bird uses *Holland* and other places, and is very famous for her natural love unto her young, and her young unto the aged again.

Storks when young, and able to help their young, when decayed, helps the aged by feeding of them, when they are not able to go abroad to gather their food. Her name comes of *seren* in *Greek*, in *Latine*, no more but *Amor*. The *Gracians* call her *Love*, denoting, that shee is the truest emblem of Love, of any creature in the world again.

Upon Sand-hills there is to be seen in the Summer-time (say Seamen) whole bushels of eggs that are both of various, and wonderful speckled colours.

5. They have a vulgar aspect in the *West-Indies*, of those various kinds of fowl (that bee in those parts both small, and great) which are of divers colours, some green, some blew, some red, some yellow, some white, and other some of a *niger* colour. There they see the *Pavon* flying in great flocks, and droves like to our *Pigeons*, and *Pelicans*, flying in lines like to wild-geese. Such an innumerable number is there of all sorts of fowls, that great, and broad rivers are covered over from side to side with them.

Ostrich.

6. They have a very frequent sight of that admirable bird, called the *Ostrich*, whom some will compound to be both bird,

bird, and beast, because she resembles the Camel in legs, and feet, in the head, and bill a Sparrow. This creature is of such an hot digesting stomach, that it will swallow great gobbets of Iron. I have known some to present them with a two-penny, or a three-penny nail, which they have taken as greedily, as a cock will pick up a barley-corn out of a dunghil.

Job 39. 14. Shee leaves her eggs in the dust of the earth. In this now, this creature differs very much from all other birds, who carefully sit to brood, and hatch their eggs, and are very desirous to bring them forth, yet this creature leaves hers in the sand, forgetting that the foot of the wilde beast, or the Traveller may come that way, and crush them.

Verf. 15, 16. Shee is hardened against her young ones, as though they were not hers: (and is it not thus amongst many Parents towards their children?) When they are brought forth shee is monstrously unnatural unto them, and the reason of it is, God has given other birds an instinct of love, and providence to love their young, which shee is both denied, and deprived of.

Verf. 3. what time shee lieth up her self, shee scorns the horse, and the rider. This is to be understood, not that shee is of that strength, and

stability of body, to contend with an horse-man in fight, but in her wings, legs, and flight. This bird is too puerile indeed to flye, but what by the help of her wings and legs together, the swiftest horse that runs will scarce catch her up.

7. They

Fezavalls.

The Hawk chas-
ses not the
Partridge with
greater vio-
lence, than the
Fezavalls does
the Gulls in
the Seas, till
they vomit up
their almost
digested mol-
lusk.

1. *Medita-
tion.*

7. They have a frequent aspect of a bird, which is called by the Mariner a *Fezavalls*, which is a black-coloured bird, but somewhat less than a Sea-Gull. Such is the truculent, and feral property of this bird, that hee will give unkind assaults to the Gulls (and the rest of the Sea-birds, who take great pains in fishing) till that they vomit up all that they have caught out of their bellies to feast this tyrant withall. This bird will not take the paines to fish himself, as the Sea-Gulls, and other birds do, who fly up and down in the Seas day by day to feed themselves, but hee will have his dyet, and daily commons out of their panches, or else hee will break their bones. It has been matter of much wonderment unto mee in the Sea, to observe this bird, how hee will hunt up and down in the Sea, to find out the Gulls, and when hee has found them, hee will not leave pursuing of them one by one, till they drop the fish they have taken upon the waters, and when hee has stooped down to take it up, he will fall fresh on another Gull, and so upon the rest, till hee has satisfied his hunger.

1. The sight of this bird presently imprinted this collection upon my spirit, That there is many an idle person in the Commonwealth (and more than ever, both at Sea, and Land) that lives upon the sweat of another mans brow.

What

What was said of some *Pests*, may well be said of *such*, that *Homer* vomited, and they licked it up.

8. They have in the *Indies* a frequent sight of an infinite and numberless number of *Cranes*, that dwell in that part of the world, which fly, and feed together in great flocks, and troops. It is observed of these birds, that where ever they light, that they will appoint one to stand *Sentinel*, and when his time is expended, there is another ordered to take his turn, and alter him another, whilst the rest both feed, and repose themselves. It is also further reported, that the *Crane-sentinel* (lest hee should sleep in his watch) he will hold a little pebble in his claws, that if in case hee should chance to nod, or slumber, the fall of it will awake him. It is observed of these birds, that if in case there be any jangling, or disagreement amongst themselves, the *King*, and *Supream* over them, and amongst them, quickly salves it up, and moderates betwixt them.

Cranes.

When these birds flye out of *Cilicia* over the *Mountain Taurus*, &c. they diligently carry with them in their mouthes little pebbles, lest that by their galling, and gagling they should become a prey unto the *Eagles*, that listen to all such opportunities upon the cragged rocks.

Unbridled tongues bring themselves into much mischief often times, and rouse the *Eagles* about their eares, whereas in little meddling is much security, and tranquillity, and nothing said is soon amended.

9. They are frequently seeing an other sort and kind of bird, which is called the *Heron*, which are in great plenty, and abundance, in the *Indies*, and elsewhere. This is a fowl that lives

Heron.

S

much

much about waters, and does exceedingly abhor and dislike of rain, and tempests, and to avoid them, they will betake themselves to their wings, and flye as far on high as ever they are able, into and above the cloudy region, that they may bee above the winds, and rains that fall upon, and into, the lower world.

Hop-foy.

10. They are frequently seeing a sort and kind of bird, which the *French* call an *Hop-foy*; and these are to be seen upon the banks in *New-found Land*, and that which is admirable in them, is this, that they are so greedy of the livers that the Fisher-men throw out in the dressing of their fish, that rather than they will forsake their desired food, they will bee taken with ones hand, and forfeit both lives and liberties for a worthless morsel.

Muscetors.

11. They are ever and anon seeing of those strange kind of creatures in the *Indies*, which the *Spaniards* call *Muscetors*, and these flies will draw the blood where ever they light, though it bee upon the cloths, and not upon the bare skin. Insomuch that there is scarce any sitting, standing, lying, or walking in the fields for them (in the summer-time) they are such a mordacious, and phlebotomizing creature.

Fire-fly.

12. They have a frequent sight of that strange kind of creature, called a *Fire-fly*, which is an uncouth, and admirable

mirable light, and lustre. In the night it shines like the coal of a match. It is observed, that this creature carries four lights about him, two in the sight of his eyes, sparkling like candles, and two which hee shows when hee opens his wings.

The Indians (say Sea-men) do use of the Fire-flies in the night time; instead of candles, binding

five or six of them together, and by this handle it affords them very good light in their Boats and Cottages, even as well as if they had burning torches or candles to spend in their Houses.

13. They have a sight of that sort of creature, that is commonly called, a flying *Locust*, which are to be seen in great supernumerary swarms in *Barbary*, and other of the *Austral* parts of the world. Sometimes these creatures come in such volatile multitudes, that they are observed to darken the very skies in their military marches upon the wings of the wind. These, if God will but give them a Commission, will take wing, and come and fall upon any Nation which hee pleases, and eat up all the fruits of the earth, the plenty, the fatness, the sweetness, and the very greenness, and verdancy of Nations; they will devour, and swallow up the grain, corn, and grape of Countries.

Locust:

If that Proverb be true (*Erucam vbi pascit boves unum*) What the

whole Country will scarce satiate one voracious Caterpillar, what will then satiate a multitude? God knows we have a great many of these vermine, Locusts, and Caterpillars in England, that do nothing in the world but eat up the green food of the Wood.

§ 2 Psal. 78:

Pfal. 78. 46. Psal. 109. 23. I am lifted up and down as a Locust. David offers to our view in this Scripture, that they are carried to, and fro, up and down, at the will of the Lord, upon the wings of the wind.

14. They are not indigent of the sight of those strange kind of birds, which are neither able to flye nor to run so fast, as to escape their pursuers, in body somewhat lessthan a Goose, but bigger than a Mallard, short, and thick, having no feathers, but instead thereof a matted down that is very hard, and their beaks are not much unlike to the bills of crows, these fowl lodge in earth as Rabbits do.

Noddy.

15. They have a sight and cognizance of that strange sort and kind of fowl, which is called a *Noddy*. It is observed, that when this bird is pleased to take her flight into foraign Countries, being much toyled and wearied by flying over that dreadful deluge (or Sea of water) shee will betake her self to the first ships shee can descry, to rest her self upon, and the Mariners who both know them, and are very observant of them, (or any other birds that light upon their ships, which they know do come unto them out of a meer necessity) will fall a hollowing and shouting at her, and after shee hears that noise and clamour below, the poor bird has no power to spread out her wings and

and bee gone; but the Sea-men may run up the shrouds and fetch her down with their hands, for there shee sits as one bewitched or necromantickly enchanted.

16. They have a sight of that strange kind of bird, which is called by some a *Tumbler*, of which sort there bee many in *Barbary*, which will fetch a flight up to the Heavens, and then come tumbling down again, over, and over, as if some thing were a falling in a præcipitant manner out of the Heavens with very great violence. This bird is in shape, and form, like to one of our Land-Pidgeons, differing a little in size and colour.

Tumbler.

17. They have a frequent sight of that domableness, that is in the major part of the birds and fowls that bee in the *Indies*, how one may walk amongst them; turn them over with their feet, and take them up in their hands, and it is probable, that this tameableness is in them, because man is a great stranger to them, and seldom comes amongst them.

It is observable, that the fowls in the *Indies* will come and lay their eggs at ones foot. (it

18. Amongst the rest of that novelty and variety of objects, they do tell us, that if they shoot but off a gun in those parts, they will not stir unless they pull them off. The little *Pygms* are forced to stand to their arms, when they hear the sonorous alarms of the *Cranes*, who will come and carry them into the clouds.

they walk amongst them on their Sand-hills) and if they be upon

ports and places where the Fowls lye, that they will rise both off the waters, and from off the land, with such an hideous, and sonorous noise, that one would think the very heavens were a crashing and falling upon their heads. Their clapping of their wings make a greater noise than an Army of horse and foot, when they are on their march. Hence sings the Poet from the like experience.

*Ad subita Thraxum velucres, nubem-
que sanquam,
Pygmaeu parvis currit Bellator in ar-
mis.*

It would yeeld much laughter in our parts, to see a *Pygmy*, and a *Cranes* quarrel.

Pemblico.

19. Amongst the rest of that novelty, and variety of creatures, they do survey and behold, this is one, which is no less admirable than the rest, that they do call *Pemblico*, because her usual and constant note is, *Pemblico, Pemblico*; this bird is seldom seen on the day time, and in the night she is very clamorous, but is heard by Sea-men; it is oftentimes too true a presage & prognostick of some dreadful storm, and tempest. When the Sea-man hears this bird in those occidental parts of the world, hee looks for little good, and moderate weather.

20. They

30. They have a sight of the bird *Cabow*. called a *Cabow*, and is one of them, which is one of the nocturnal kinde, and loves notes bee seen in the day, but in the night, as the *Bar* and the *Owl* with us, but in the night when all other Fowl are at roost and quiet, shee will come forth, and if shee hear any loud sounding, hollowing, or shouting, shee will make directly towards them, for shee hath no power of her self to stay where shee is, so that oftentimes when Mariners have set up a shouting in the night, they would come and light upon their heads and shoulders.

The *Arara* is a bird which they often see, about the bigness of a *Goshawk*, seeming a whole garden of *Tulips*, every feather being of a several colour, which beheld in the Sun-shine dazzles the eyes.

31. They have a sight of the *Dottiril*, of whom they say, that whatsoever is done in the sight of her, shee will exactly imitate, and endeavour to do the like, if an hand bee but put forth, shee will stretch out her leg, if they beck or nod with the head, shee will do the like with hers again. And all this time, the poor silly bird hath no power to flye away, but becomes a prey unto the Fowle, after this ridiculous order.

32. Amongst the rest of that *amaine* novelty, and variety that they have in the Seas is the *Quail*, in whose flight it is observed of the *Quail*, that when he is grown weary with flying, that hee will light in the shallow Sea on one side, resting of himself, with his other held up above the water towards heaven, lest he should presume too long a flight, so that at first he usually wets one wing, and lest he should despair of taking a new flight afterwards, he keeps the other wing dry.

over the Sea, it is observed, that when this bird is defatigable, and wearied with flying, that hee will betake himself to any ship that is within the sight of him, to rest himself upon it. Sometimes great flocks and droves of these birds will light, clogging and cleaving to the yard arms of ships, as if they would break all down with their ponderousness.

Thus much shall suffice now to speak of Birds; and may I Apologize for my self, it is but little, in comparison of that which others that have travelled are able to report of. I will now take my leave, and run upon the other particular that I promised unto you, and follow that rule of (*Alium post alium florem in pratis carpere*) Smelling, and savouring of one flower after another.

The second circumstance comes now upon the stage to bee insisted and descanted upon, is of those creatures that are *Grestile*.

1. *They that go down to the Sea in ships.* Amongst the rest of that novelty, and variety that they have in their viewing of the Creation, they have a full eye-satisfying sight of one of Gods greatest and mightiest land-creatures that bee upon the face of the whole earth again, which is in Scripture called the *Behemoth*, and with us an *Elephant*. This beast is of a crusty nature, and

Elephant.

and of an impenetrable skin. There is none of the creatures in all the Lords Store-houses that are like unto him; view, examine, and survey all the beasts in the world, and you will finde none of them resembling of him for magnitude, strength, and wisdom, for hee is one of the amplest demonstrations of the power and wisdom of God, of any other creature throughout the whole universe, that lives a sensitive life.

Some Writers tell us, that there is writ in legible characters upon the tongue of an Elephant, this noble and generous sentence, *The Lord loveth a cheerful giver.*

This beast is willing to let all sorts and

kindes of creatures feed by him, he meddles not with them, nor molests them in any wise in the enjoyment of their priviledge. If there were as many several creatures nere to him as there were Lambs upon the Sicilian hills, of whom the Poet sings, he would not meddle with them. *Attila non sinit tyrant in montibus agere.*

Job 40. 15. *Hee eateth grass as an Oxe.* Though this creature now is of wonderful strength, and greatness, yet by ordination harmless and hurtless. His food is grass, and not flesh, even the very same that the beasts of the field do live upon, and yet a far greater strength hath hee in his loyns than any of them. If God had appointed this beast to have eaten flesh, then would hee have killed up the poor and hurtless beasts of the field.

Ver. 18. *His bones are as strong as brass, his bones are like bars of Iron.* There is not the like of this beast in the world, that is so firmly and strongly made,

made, and boned, and ribbed as hee is. Those bones that are either in the *Oxe*, or in the *Horse*, which are the strongest creatures that are visibly amongst us, are nothing comparable, and so may easily bee broken, but the *Elephants* are of greater strength.

Verf. 19. *Hee is the chief of the wayes of God; hee that made him, can make his sword approach unto him.* Hee that made him, can bridle him, but man is too weak an instrument, either to handle him, or command him.

Verf. 22. *The shady trees cover him with their shadow, the willows of the brook compass him about.* These beasts being gentled, and bred up in hot Countries, are naturally creatures of that vehement heat, that they desire the coolest places and shades that they can finde to hide themselves in from the heat of the Sun, and the extraordinary warmth of the day, which is very scorching in those *Austral* parts that they do live in.

Verf. 23. *Behold, hee drinketh up a River and hasteth not; hee trusteth that hee can draw up Jordan into his mouth.* It is no small proportion of water that will satisfie that extraordinary drought that is usually in this creature, for hee will continue a long time drinking in a brook or river, before that his panch and thirst bee filled and quenched.

This creature fears no danger, nor no affright whilst drinking, as other beasts

Meditation. These
Sun-burnt souls
delight in no-
thing more
than to sit un-
der the shadow
of Jesus Christ
when God is
angry with
them. *Gen. 1. 3.*
*I sat down un-
der his shadow
with great de-
light, and his
fruit was sweet
to my taste.*

beasts commonly do, because they are so timorous, in respect that their heads and necks are so much stretched forth, and bowed down to take of the water.

Nerf. 24. Hee taketh it with his eyes; his nose pierceth throug snares. In the Margin it is, will any take him in his sight; as much as to say, let him that will attempt any such thing be aware of that: by his nose is to bee understood his Trunk, with which hee makes his way against all snares, gins, or oppositions that bee laid against him.

This beast will tear up young trees & bushes, brambles, and shrubs by the roots, if they lye in his way in those bewilted places that he inhabits. I have

observed that the strength of this creature is very great, in respect that he will take a man upon his Trunk, and carry him on high as easily as I could carry a leather.

2. *They that go down to the Sea in ships.* Amongst the rest of that various and manifold kinde of objects that they have to look upon, is that indomable, and wilde sort of beasts called a *Wild-ass*. There bee many of this kinde to bee seen in the inhabitable parts of the world. The sight of this creature presented that that is spoken of him in Scripture unto mee, which I will take occasion to lay down before you, with as much succinctness as I can.

The *Wild-ass* had rather have the barren lands of the world to live in, together with his ease and quiet, than the finest Pastures that the labouring

Horse and Oxe do enjoy and go in, in any inhabited Nation in the world. In the wilderness saith he, I can eat and drink, and lay me down, and rise up when I will, and walk whither I please, there is none to controule me, whereas all labouring beasts are under the servitude and command of man. To this end that The *Bal* when wearied with the yoke, cries out, That it was better with him when he did (*inter vocat. gregis, sicut, peragrans*) live at ease in Pasture-grounds amongst the Cows.

Job

*Job 39.5. Who hath set out the wild-
ass free? or who hath loosed the bands of
the wild-ass? The meaning of the
words seem to bee this, That there bee
but very few people in the world that
would grant any serviceable creature
that freedome, and that ease and liberty
that God hath given him, they would
make use of them, and imploy them
here, and there, and every way, but
God hath given this creature this privi-
ledge, that hee is free from all servitude
and bondage.*

*Verf. 6. His house is the wilderness,
the barren land is his range. This beast
makes a very good shift to pick up a
living in the abjectest and outcastenest
soils that is in the world, and in his por-
tion hee rejoyces now a little, that hee is
out of the hand, and sight of man,
where hee owes him neither homage,
service, nor subjection, as other creatures
do.*

*Verf. 7. Hee scorneth the multitude of
the City, neither regardeth hee the crying
of the Driver. Hee is a perfect stranger
unto man, and knows no obedience
that is due unto him, if they call and
hollow after him, hee scorns to take any
notice of them, as other Cattel will do,
to go, and come at the cry of the Dri-
ver.*

I have known some of these wilde
creatures to bee taken, and kept by the
Spaniards, but if they offered either to
ride

ride upon them, or fet them unto any work, they would lye them down, and dye upon the place they have stood upon, rather than buckle to do any thing for man. It put this Scripture into my thoughts, that this creature was sent out free, and being violently taken away out of its native soil, it might very well resist, and tell man in the best language that it could utter, that it would do nothing for him.

3. Amongst the rest of that *Congerius*, and delectable novelty that they have of the works of the Lord, the *Passow* is one of them, which is a very strange kinde of creature; it is observed of the female, that shee hath that prodigious faculty (if in case shee bee pursued) to sup up her young ones into her belly, and betake her self to her legs to escape them, and when she gets her self both out of sight, and danger, shee can at her pleasure, turn them out again.

Passow.

4. They have the sight of those strange kinde of *Sheep* that bee to be seen in the Province of *Cusk*, which are of extraordinary height and length equal unto our *Kine*, and are in strength fully answerable unto them: Inso-much that two or three heavy-bodied men have been seen to ride upon them. These *Sheep* have necks like *Camels*, and heads bearing a reasonable resemblance unto ours in *England*. Their wool is very fine and pure, and in those parts they

Strange Sheep.

they use them to supply the room of Horses, which they have not.

*Anrough-
soun.*

5. They have a sight of the *Anroughsoun*, which resembles a *Badger*. This creature lives on trees, and will leap from tree to tree, like our *Squirrels* with us. But the *Squirrels* in *Virginia* are bigger than ours, for they are as large as Rabbits are with us.

Assapanick.

6. They have a sight of the *Assapanick*, which flies after a very strange manner, by spreading out of his leggs, and stretching out the largeness of his skin, by which hee can flye at a great distance, and so often times escapes his pursuers, but if hee had not this shift, hee is so slow of foot, hee would bee too often preyed upon.

Zebra.

7. The *Zebra*, which is a beast both for beauty and comelines very commendable, and admirable, whose form is after that exquisite shape and composure, that is in the horse, but not altogether like him in swiftness, this beast is laid all over with parry-coloured laces and gards from head to tail, and there bee very great herds of these visible in *Africa*, and other of the *Austral* parts of the world.

His name comes of *Porcus* and *Spinus*, because hee is a thorny hog. This beast, if assaulted with dogs, or men, will spurr out quills that hee has armed in readiness, and hee will make the blood trickle down their legs and noses.

8. The *Porcupine*, of this kind there is many in the *Indies*, in bigness hee re-

fembles

seemles a Pig, and his body is beset about with many sharp quills, and prickles, which are as so many halberds that Nature has armed him withall, to stand up in his own defence against any opponent.

9. *Zibet*, or the *Sivet-Cat*, which is a very admirable creature; for from this beast comes all that pretious drug of *Sivet*, which is no other but an excrement, that has its growth not onely in the cod, or *areane* part, but in a peculiar receptacle, by its increasing every day unto the weight of three pence, or four pence, which is taken from the creature every day, otherwise, if it should not bee taken once a day, the creature would rub it forth and lose it.

10. The *Musk-cat*, which is a very comely creature, not unlike to a *Ree*, both in greatness, fashion, and hair; from which beast comes all our *Musk*, and the growth of it is on this wise; in the navel of it lies a little bag, in which that pretious drug has its residence, and when it draws on to its maturity, the beast is frequently troubled with a prurivensness, or a kind of itching, that forces the creature to run against rocks, or stones, to dilate its sweet perfuming liquors, and in process of time it fills up in the like manner again.

11. They behold, *Apes*, *Monkies*, *Monkies*, and *Baboons*, which both in shape, and countenance (*sic verba venia*) are very neer,

neer, and like unto man. There bee great store of these to bee seen in the *Occidental* parts of the world, and especially where the Sugar Plantations are. They are such lovers of Corn and Sugar, say the best sort of Travellers, that they will come in great Troops, and fall upon fields of Corn, or Plantations of Sugar, and appoint one to stand Sentinel whilst they feed, and burthen themselves, and if in case they see any of the Owners approaching, the watchman gives a squeeking alarm, and they presently betake themselves into the woods, and trees, where they neither can, nor will bee spoke withall to answer the trespass, and if none come in the *interim* whilst they are plundering, and stealing, they will every one of them carry their burthen, and that they lay up against winter.

This pleasure they have that travel in the Woods in the *Indies*, the trees are full of *Apes* and

Parrots (as if they bore no other fruit) one chasing of another with such noise, and chattering, that it is no bearing of one another in discourse, and those that have young, are seen to go with two or three about their necks fast claspt.

Bear.

12. The dancing *Bear*, which is a creature that is well known, in respect that hee dwells in divers parts of the world. There bee many of this kind in *Greenland*, *Nova Zembla*, and those *Septentrional* parts of the world, which are of a very large, and corpulent size. This beast ravens extraordinarily all Summer, and kills many Deer, and other

other sorts of beasts, with which they grow very fat, but when the winter comes on, (says the *Mariner*) they cannot walk abroad, by reason of that abundance of snow, frost, cold, and ice, that falls most bitterly upon that uncomfortable side of the world, and therefore hee is constrained to keep his hole, and suck his pawe all the winter, to keep himself alive withall.

13. The *Buff*, who is headed and horned like an Hart, and in body shaped like a Bull, or Cow, and in colour resembling an *Affe*.

The *Scythians* were wont to use the skins of these beasts, to make breast-plates of for their war.

14. Amongst the rest of the works of the Lord; they are not without this pleasant aspect, that the vallies in *Greenland* are richly clothed, and covered over in many parts, with fat and goodly Herds of innumerable numbers of *Deer*; of which the *Mariner* kills, and feeds on abundantly every year, till his return for *England*.

These are to be seen great numbers, of whatsoever kind, at any time.

ne animal, cum humanitate communicat. Concolores latere videmus.

When I think with my self how these creatures live in an un-inhabited Land where no man is, it brings into my mind (that of *Job* 39. 1. *Canst thou mark when the Hinds do calve?*) that God has an eye over all his creatures for good, and that to help them when and where there is neither an hand to relieve them, nor an eye to pittie them. They bow themselves, they bring forth their

1. Meditation.

It is thought, as is apparent in *Psalm*

T

young.

That God does for the good of those creatures that live in *deserts*, *Wildernesses*, and uninhabited places in the world, send out of the Heavens a dreadful thundering, which is heard run-

ing and echoing up and down, from one side of the *Forrests* and *Wildernesses* unto another, that thereby the ligaments of those creatures that are with young are loosed, and by this voyce of the Lord the travels of all the wild beasts in the world are facilitated. *The voice of the Lord makes the Hinds to calve.*

young. i. e. Surely that they may not wrong they young, or off-spring of which they are so careful, that they seem to strain and dilate themselves for the speedier passage of their deliverance, and this is their natural midwifery. *Psal. 50. 10, 11.* Every beast of the forrest, and the cattel upon a thousand hills is the Lords, and hee knows all the souls of the mountains, and the wild-beasts of the desert.

Wild-Goat.

15. The Rock-climbing *Wild Goat*, which is undoubtedly the surest footed beast of any other in the world, for they will go up unto the top of the inaccessiblest *Crag* that ever yet was seen, without any staggering, hesitancy, or stumbling, and when dogs are in chase of them, they will flye to the Rocks, whete they do know themselves to bee both safe, and out of the reach both of dogs, and man. I have not a little admired the nimbleness of this creature, when I have seen of them, both in *Norway*, and other places, how they will climb places, that one would think they would bee præcipitated by coming upon them. This Scripture has come into

into my thoughts, *Job 39. 1. Knowest thou when the wild Goats of the Rock bring forth?* I learn thus much from thence, that the eyes of God are in every secret part, and corner of the earth, where man has neither being nor dominion, and that all the various actions that bee amongst his creatures, are daily viewed by him.

* 16. The *Tyger*, which is of beasts the furiousest, and cruelest, he out-strips them all in matter of truculency, and unmercifulness, his abode is usually in the hottest Countries, because it is supposed, that their generation does require much heat. This beast is of an incredible swiftness, and fierceness, especially in the time of his lust, or when hee has his young to bring up, and though many of the *Mariners* bee frequently skirmishing with him, yet notwithstanding all their *fire-locks*, and *stoffs*, does hee tear some of them to peeces, and makes his escape.

Tyger

17. The *Lyon*, who is indeed the Kingliest, and Princeliest beast of them all. This creature is of that stately prowess, and most noble spirit, that hee will not seek his prey himself, but sends his *Caterer*, or *Jack-call* to run about to seek it him, which very much resembles a dog, and this creature waits upon the *Lyon*, and at his pleasure learches him the bushes, and thickets in the wilderness, and when hee finds any

Lyon

T a

beast

beast worthy preying upon, hee makes report thereof to his Lord, and Master; *Latrante voce*, with a barking mouth, *welk, welk*, and the majestick *Lyon* answers him again with a teering mouth, as if it were the crack of a great Gun, *Bon, Bon*, and as soon as hee comes up to the creature, which has no power to escape the *Lyon*, after it hears his heart-daunting mouth, hee seizes upon it, and when the *Lyon* is well fed, his servant *Jack-call* goes to dinner, and not till then, but stands at a distance from him.

Wild-Cows.

18. The *Wild-Cows*, and *Wild-Oxen*, that be to be seen in the *Indies*, there be thousands of these that run wild upon the Mountains, that are very tall, goodly, fat, and broad-headed beasts, that know no homage unto man, nor will not own him, but if they see him walking at a distance, they will leave their pasturing and follow him, with as great violence to kill him, as any other feral creature in the world will do.

This dictates
thus much un-
go mee, that
when God at

the first became an enemy unto man, because of his falling from him, all the creatures did, and are also become his enemy in the world, every one of them ready to fall upon him let him go where hee will.

Wild-bore.

19. The *Wild-bear*, of this sort, and kind of *Wild-Swine* there bee without number, that live in the *Indies*, ranging upon every hill, and Mountain, these creatures are very fierce and furious,

ous; for if they set but an eye upon any man that is walking to and again neer unto them, they will pursue him with the greatest ferity that can bee, with their *bristles round* and their mouths wide open, which are beset on each side with long, great, and dreadfull tusks. But to avoid them, they betake themselves into trees, out of which they will shoot, and kill many of them.

It is observed of the *Wild-Swine* in the *Indies*, that they will at some certain time (every year once) especially when there falls much rain, come running down off the moun-

tains, & creep into holes to hide themselves, for they can endure neither rain, nor wind, at this time they will come into the *Indian* towns, and out of the windows they will kill them.

I may now take up the words of the Apostle in his *Epistle* unto the *Hebrews*, II. 32. and tell you, *And what shall I more say? for the time would fail mee to tell of Gideon, and of Barak, and of Sampson, and of Jeptha, &c.* So truly the time would fail mee, I, and it would bee too hard and too tedious an undertaking for mee, to go about in an uncomfortable Sea; to tell you of the many more things, that Sea-men do behold in their travails, who are far more able to give you an accompt thereof themselves than I am. What has been presented is but small, in com-

May it not now bee said in the praise of the Sea-man, that hee is a lad that walks with *Apollo* per

Xanthi fluenta, and with *Diana* per *Eurotaripis*, & per *juga Cynthi*, in *suburbanis agris*, & *hortis irriguis*, ubi *multiplex arborum genus*, *florum varietas*, *pomorum ubertas*, *flavium cursus*, *parietum vestitus*, *avicularum melas*, *vallium amantia*, & *stagis omnis generis pisibus abundantia*. *Fuga* *flares* *dicam* *Creacionis* *errantque* *ripas*.

parlison of what is seen, and to bee seen, and read of in the great volume in the Creation; yet I hope sufficient to demonstrate, and prove the foregoing proposition, *That the most or the greatest part of the works of the Lord are seen by Sea-men.*

The third circumstance then that offers to our view, is, of those creatures that are of a creeping, crawling, and reptile nature, I will take the pains to run over a few of them, and come unto the prosecution of that which is more material.

Scorpion. 1. *Reptile.* *They that go down to the Sea in ships,* Amongst the rest of those delightful, and heart-taking objects that they have, that venomous creature, called a *Scorpion*, is one, which in form, and shape resembles a *Loyster*, having many legs, and stings in the tail of it. There bee many of these in the *Austral* parts of the world, as *Barbary*, &c. and also in the *Occidental* in the *Indies*. They lye amongst rocks and stones, and are harmless, but if trod upon unawares, they will sting most mortally. They that are stung with them at any time (to cure themselves) take hold of the *Scorpion* and bruises him in peeces, and apply him to the place pained, and grieved, and are thereby in little time recovered again.

2. *They that go down to the Sea in ships,* Amongst the rest of that *amene*, and volup-

voluptuous prospect that they have of the works of the Lord, the *Asp* is one, which is not unlike the *Land-snake*, whose eyes are red and flaming, but their poyson incurable, from whence that expression, *The poyson of Asps is under their tongue*. This creature is very hurtful and perillous (and not a little a destructive enemy) unto mankind if hee can but approach unto him.

Asp.

this creature, and also given it slowness of pace, do the mischief that it would.

God out of his infinite goodness hath cast a dimness and dulness into the eyes of that it cannot

3. Amongst the rest of that sugred and dulce aspect that they have of the works of the Lord, the *Camelion* is another, which is a very admirable creature, from whence started that Proverb, *Camaleonte mutabilior*, because of its perpetual variableness. I know not well how to describe it (although I have seen of that kinde) it is as I conceive of a very aiery substance, and very alterable in its colours. Pass but by it, and it will bee first of one colour, and then of another, now white, then green, now red, then yellow, &c.

Camelion.

The *Camelion* is thought to live either upon the air, or upon Grasshoppers, Caterpillars, and Flies,

because it hath such an Adamantine attractiveness in the tongue of it that it will not misse the smallest flye if come near unto it.

4. The *West-India Spiders*, of which *Spiders*, it is observed, that they are of very large size; these are visible to Travellers

I have observed, when in *Norway* (walking in the woods of that Septentrional part) that the Spiders threads are of an incredible strength, and will indure as much wiss to break them, as ordinary thread will us.

in their hanging upon trees after a most pleasant and admirable manner (not in the least venomous) and of various colors as if all-over-laid, and drest with gold, pearl, and silver, these creatures are of an eye be-dazeling lustre. The webs that these creatures do weave from tree to tree, are made of a perfect raw silk, so strong with all, that birds of divers kinds are frequently caught in them.

5. The *Crab*, which is to be seen in innumerable numbers crawling and creeping upon the sands on the Sea-shore in the *Indies*, they are of such a crawling and ranging nature that whatsoever lyes in their way, they will climb over it, let it be house, rock, or mountain, &c. These creatures take great delight to go into the woods, and to crawl up the bole of trees, and upon the bows and branches of them, inso-much that they make a very dolorous, and turbulent noise, knocking, and rattling in their shelly armour, that one would think there were a multitude of men thundering in their arms in the woods, when as it is nothing else but a multitudinous company of crawling *Crabs*.

But to recall myself, I will not expatiate any further in this circumstance, for it is not a little dolorous and painful to mee in an unmercifull element to write of things, when that the Sea will scarce suffer mee to hold my

my Pen in my fingers, let this suffice.

The next thing that is in my eye is those many and various sorts and kindes of trees that bee in the world, and these are viewed, found out, and discovered by those that sail in the Seas, I will run over a few of them, and call them by their names, tell you what fruits they bear, and the several benefits that the world have by them, and then I hope that you will have an ample account of the things that are seen by those that go into the Seas.

1. *They that go down to the Sea in ships;* Amongst the rest of the wonderful, and delectable creatures of the Lord, the goodly *Palm* is one, whose comely branches in antiquated times were carried (*Sicuti quoddam vexillum victoriola*) before the *Victor*, as a badge of victory and conquest.

Palm.

Put what weight you will upon the *palm*, and it will rise up again, sayes the Sea-man. It is thus (or should be thus with Christians) *plura sunt toleranda.*

2. *They that go down to the Sea in ships,* Amongst the rest of the sweet and precious creatures of the Lord, the *Nutmeg* is one, which is not unlike to the *Peach*, or *Pear*, the fruit of it is very like the *Peach*, but the inner part which is the *Nutmeg*, is covered, and interlaced with *Mace*. When the fruit is ripe, the first, and outermost part openeth, as our *Walnuts* will do, and then the *Mace* will flourish and shew it self in a very fair red and ruddy colour

Nutmeg.

lour, which in ripening, turns in the conclude to a sad yellow.

3. The goodly and lofty *Pine*, which is seen to grow in great and vast woods. This wood is not subject to worms, nor to decay:

This tree (resembles a greenlefs *Sailor* in a ship) it is very harmful unto all round about it, and will not suffer other trees to thrive by it, if lying near unto it.
Evodas alterius rebus macrescit spinis.

4. The *Fir* is one which is of a tall, vast, and incredible height, of which all our yarding and masting is made for the ships that go in the Seas; there bee great and mighty woods of these, both in the *Septentrional*, and also in the *Occidental* parts of the world. When I have been walking amongst them in *Norway*, that Scripture hath sprung in upon mee, *Psal. 104. 17. As for the Stork the Fir-tree is her house.* That bird that builds in the top of a *Fir-tree* is safe enough from any hands coming up to molest her; if the Axe bee not laid unto the root of the tree, shee is in as great security as any bird in the world, because no boughs on the bole, save at the very top.

Coccol.

5. That wonderful and admirable sort of tree, called a *Coccol* tree, which is seen in many parts of the world. It is observed, that this tree is never without fruit, which is shelled about like our Nuts, but far larger, and also of a different form and shape, some of these shels when the innermost substance is taken forth, are known to hold near upon a pint. The leaves of this tree are said to bee very useful to the people in those parts

parts where they grow, to afford them coverings for their houses, and for their *Tents*; *Mats*; besides several other things to no small admiration.

6. The sweet senting, and perfuming *Clove*, which in form, is like to our *Bay*. This tree brings forth blossoms, first white, then green, afterwards red, and then obdurate, from whence come the *Cloves*.

7. The goodly *Cypress*, which is a very tall grown tree, the wood of it is yellowish, and of a very pleasant and delightful smell, if but approached unto. It is held to be of a very durable nature, and will not rot, nor decay, neither will it *Hyeme amittere viriditatem*, lose its greenness in the Winter.

8. The *Ebone*; many of these have their growth in the *Indies*, and other parts of the world. This wood is white on the outside, but the inside of it is black.

9. The *Pepper* tree, which hath its growth on this wise, it springs up at the foot of other trees, climbing up like your *Ivy*, by the help of another, and grows in bunches, as grapes do upon the Vines.

of Afflictions? Some trees are seen in the *Seamens Travels* that are of such a vast bignesse, that they are seven or eight Fathoms in Diameter, and seventy or eighty high. Of which they make Canoes, and Boats of two or three hundred Tons.

Locust.

10. The *Locust* tree, many of these trees have I seen in *Italy*, whose fruit is very sweet, and luscious, and having sometimes pulled off it off from the trees, in eating of it, that Scripture in *Matth. 3. 4.* sprang in upon my thoughts, *And his meat was Locusts and wilde-honey.* It is very probable that that tree *Locust* was that which *John the Baptist* did eat.

Ginger.

Notwithstanding now this dreadful displeasure that is in God against all such filthiness, the *Turk* lives in the sin of *Sodomity*, as boldly as ever. And to excuse himself he says, he learned it of the wanton *Italians*.

11. The *Ginger* tree, whose growth is after the very same manner that young reeds do shoot up, and is in blossom like unto the *Lilly*.

12. Some do assert, and tell it for a very truth, that have travelled into the *Austral* parts of the world, that there is a *Town* above, or beyond *Cyprus*, on which the ruining hand of the Lord fell most bitterly, (certainly to give the world a warning) inasmuch that not onely all the trees that grew in it, or near unto it, are turned into flint, both bole, bough, and fruit, on which there did grow both *Lemon*, *Orange*, *Apple*, *Pears*, &c. And though they have the very colour of fruit, yet are they through Gods severe anger perfect stone, and in the fruit there is to be seen ingraven in visible Characters (as if God were resolved to let the world know wherefore, and what was the cause of that unheard-of judgement) men bugging *Boyes*, and *Asses*, &c. And the men and women also of that place stand-

standing, and turned into perfect stone, save only that they do still bear the shape of men, and women.

13. The *Cynamond* tree, which is very like to the *Olive*, for greatness, and bears leaves like the *Bay* with us, and the fruit of it is not much unlike to the *Olives*, and of the inner rinde of this tree is that *Cynamond* that comes into *England*. *Cynamond.*

14. The tall and lofty *Cedar*. These are called, *The trees of the Lord*. *The Cedars of Lebanon*, κατεξοχήν, for excellency sake. These trees are streight, their leaves are thick, and very sweet sented. This tree is never without fruit, come at what time of the year you will, you shall not finde it fruitless, as the *Fig tree* was that our *Saviour* cursed. The fruit of this tree is much like unto that which the *Pine* bears. *Cedar.*

15. The *Toddy*, which is of as great height and tallness almost as the *Fir*, without any branches upon the bole, till you come unto the top, up which notwithstanding the nimble *Indian* will go with his *Calabasse* upon his back for that sweet jacy liquor that it affords out of that teat that grows near unto the top; this liquor is as strong, and as nourishing as *Sack*. They (to get this liquor) take a sharp pointed knife, and cuts into the teat, and it will distill and drop out of the cicatrized place into the vessel which they hang upon the tree to fill. *Toddy.*

16. That

*Arbor
Triste.*

16. That strange kinde of Trees which they call the *Arbor triste*, this is a sad, a sorrowful, or a melancholy kinde of tree, the leaves of which tree will shut up at the rising of the *Sun*, and open at its down setting.

Great is the wildome of the Lord, yea it is unsearchable, and past finding out. It was

upon my heart to conceive when I was in *Norway*, where I did see some of the trees to run, and sweat with their *Turpentine* liquors in the very height of the Summer, that if these trees had their growth in the Southern parts of the world which are extraordinary hot and scorching, the *Sun* would either cause their oyle liquors to run down upon the ground, or otherwise set them on a blazing fire. Now the Lord to prevent that, hath given them their growth in the coldest soits of the world.

*Weeping-
tree*

18. That strange kinde of tree which they call the *Weeping-tree*. It is observed of this tree, that it is a very great distiller of water, which drops out of the leaves of it in such abundance, that in those hot parts, where the wildome of the Lord hath set its growth, they are destitute of Springs and Wells, and instead thereof, though they want water, and seldome or never have rain, yet this tree supplies them, and serves an Island of many thousands of people, besides Cattel, &c. It is observed that there lyes a Mist continually over the tree.

19. They

19. They have a frequent sight of that strange kind of Tree, that grows in the Northern Islands of *Orchades* in *Scotland*, which they call a *Barnacle*, upon which grows the Shel-fish, which is of a very white colour, in which lye little living creatures, in the form and shape of birds, and in process of time come to their maturity, and perfection, the shell opening by little and little as they grow in it, and in fine, they will drop into the water, and become lively, swimming, and flying fowl, but those that fall upon the land, never come unto any accomplishment.

I will not instance any further in this circumstance, because the Seas are a debilitating to my spirits, onely give me leave to throw you in a few *Miscellaneous*, yet I hope delightful, and pleasing Observations, and then I question not, but that I shall have given you a taste, and relish of every thing in order, though not in that multiplicity that I might have done.

Miscellaneous Observations.
These stand by themselves, like the *Quærens* in the Grammar, being deficient, or redundans, not to be brought under any rule.

1. *They that go down to the Sea in ships*, Amongst the rest of that *amane* bundle of novelty that they have in their travels, those sundry, and strange kind of sensitive creatures, that be in the *Indies*, are some, in which God has kindled many kinds of living, and going fire, walking to and fro in the Earth, some creeping under feet, some flying over head, viz. in the *Snake*, *Adder*, *Cockatrice*,

In the evening, if any bee disposed to walk in the Woods, Seamen tell us that there bee

great swarms of *Flies*, which will keep a very great buzzing, and humming about the trees, and cast such a light and lustre as if there were sparks of fire, or lighted matches hanging upon the boughs.

Cockatrice, flying Serpents, and other strange kind of Flies, which will sting, and burn to death, Numb. 21. 4. And the Lord sent fiery Serpents among the people, and they bit the people, and much people of Israel died.

2. Amongst the rest of that eye-delighting, and mind-contenting novelty that they have in their travels, those great and many Woods that bee in the *Indies*, and elsewhere are some, there bee such vast, and unknown wilderness-places in the world, in which grow such a rankness, and thickness of trees, that they cannot bee travelled through, nor known how great and how far they reach, it is not known to the *Indians* themselves what is on the other side of them, and who, or what lives beyond them.

3. Amongst the rest of that eye-delighting, and mind-contenting novelty that they have in their travels, the *Magellan Straits* is very wonderful, in respect of those terrible winds that bee frequently in them, and upon them, which fall with such vehemency, as if the very bowels of the earth would set all at liberty, or as if the clouds under the Heavens were called together, to muster

left at the Creation of the world; and so remain as so many warts, or pimples, disfiguring the face, and beauty of the earth, the difficulty of their ascent is admirable, the horridness of their craggs is wonderful, and an uninhabited wilderness are many of them, upon which, and in which, live nothing else but wild beast. The *Alpes*, Mount *Ararat*, Mount *Elbuz*, and *Taurus*, &c. are estimated to bee far higher than the clouds. Upon these it is no matter of wonderment, to see Snow lying all summer long, although those parts have a greater heat from the Sun than wee have in *England*, and the reason seems to bee this, because that the *Sun* does leave its work as imperfect, and has not that force and power to melt the Snows that bee upon them, by reason of those chill aires that bee upon them. Nay such an intollerable chilness is there upon some of their snowy and frosty tops, that they are altogether inhospitable, and not to bee endured to breathe in for an hour.

Corpus-

xant,

Sometimes Sea-men will aver, that there will come down many of these *Corpus-xants*, inso-much that they have seen upon every yard-arme one, as so many blazing, & lighted candles.

5. The *Corpus-xant*, which is so called in the *Spanish*, and *Italian Language*, and in Latin *Corpus Sancti* (which they say it is) this is a very strange thing, it seldom appears but before the ensuing of some dreadful storm. It is like unto the light of a candle, and is never seen but in the darkest and windiest nights upon the Sea. It most commonly chu-

les to light upon the *Trunk* of the *Antient-staff*, about which the *Ship-colours* do fly, and there it will lye a long time like the light of a candle, and what it is, or from whence it comes, or whither it goes, none can well tell. Sometimes *Sea-men* say, that they will light in other parts of the ship, and when they have endeavoured to touch them, they would vanish away. The sight of this thing did much admire mee.

6. The *Male-stream-well*, which lies on the back of *Norway*; this well draws water into it during the flood (which continues for the space of six hours and twelve minutes) with such an avarous indraught and force, that it makes a very hideous, and most dreadful noise, the waves tumble in with such a violence one upon the neck of another, that would daunt the stoutest heart to hear it, and suck up the strongest ships that should dare to come within a league of it, and at the Ebb the water returns with the like violence, that it went in in the Flood; so that should the ponderoudest thing that is, be thrown into it, the strength of it is such, that it would carry it up again.

Male-stream-well.

Mariners call this dreadful Gulph the *Navel of the Sea*.

7. The *Water-Spouts*, that bee to bee seen in the Southern parts of the world, of which certainly *David* speaks of, *Psal. 42. 7. Deep calleth unto deep at the noise of thy Water-spouts.* It is observed

Water-spouts.

served by those that use the Seas, that these *Water-Spouts* come down from heaven in the form of a cloud, and at the one end it is in the form and likeness of a *funnel*, which will descend upon the surface of the water, and suck, till it bee full, out of the Ocean, and so returns, ascending up again into the heavens. These are daunting and dreadful unto the ships that pass on in the Seas; for if the cloud tends, then down falls that infinite massy weight of water into the Sea again, which will make the Sea to flash, and froth at a great distance, but if it come directly upon any of the ships, it will endanger to sink them, and to break down their decks, masts, and boltsprits. Many ships have come to sad losses, and woful hazards, by the fall of *Water-Spouts*. Certainly after this manner, does the Lord call and send for the waters of, and in the Seas, to pour out upon the face of the Earth, even upon the face of every Nation, and Country that is in the World, *Amos 5.8*. Now these *Water-Spouts* are not seen to any but ships that sail in the Seas.

The Ordinances of the Heavens, are not seen, nor known by, and to every one,

Job 38. 33. But to such as go down to the Sea. These water-carrying Tankards come out of the Heaven, to fetch water out of the Seas at Gods appointment, to distil in silver showers upon the face of the whole Earth.

8. That various view that they have of the several sorts, and kinds of People

ple that bee in the world, how they differ one from another in form, habit, speech, gesture, and deportment. The *Indians* are wont to paint themselves with divers, and sundry colours, some with white, and other some with red, some with the characters of the *Moon* in white, and other some with the *Sun* in black upon their bodies, &c.

9. That burning *Island Fogo*, which is of an unspeakable heat, and in height computed to bee twenty miles, and upwards. At the top of this Mountain there is a burning fire, that shews it self four times in an hour, most terribly to all the ships that sail in the Seas near unto it. It lyes up in horrid flames, as if the fire of it would not stay until it reached the heavens; after this like manner I have seen burning *Strumbilo* very vehement, which lies in the *Austral* parts of the world.

10. The People in the *Torrid zone*, is another sight that they have, who are afflicted most sadly with the scorching heat of the Sun, they are so tormented, and roasted with the beams of the Sun, that they curse the up-rising of the Sun, every morning they get out of their beds; yet notwithstanding this vehement heat they have these accommodations (to allay the intemperateness of

breeze, which blows for the greatest part of the day, to moderate that excessive roasting heat that is there, it were impossible almost either for man or beast to live there.

Burning Fogo.

These are the
lads now that
do *Ultimas*
Provincias, &
sertas peragere,
& in *Remotissimas mundi*
partes navigare.

It is observed,
that if there
were not all
the day long
(in those
scorching parts
of the world,
as the *Indies*,
&c.) a cool

the Zone) many Sweet Springs of cool water to refresh themselves in, and goodly rivers to bathe in, many great and pleasant trees for shade, which yeeld them both meat, and drinks, and besides they want not for Spices, Sugars, Lemons, Oranges, and juyces to quench their thirst withall, and cool their bodies, &c.

11. A sight of those many Orange, Olive, and Lemon (besides many other) trees which they see growing where none inhabit, Job 38. 26, 27. even their boughs ready to break with plenty of fruit, and no hand nigh to take them in their maturity before they fall to the ground, and perish.

In these parts lies the Lords store-houses of Snow, Hail, and Ice. Job 37. 9. Out of the North comes forth cold.

12. The Northern parts of the world, into which parts they adventure sometimes as far as they can for extremity of cold, but there is such an intolerable frigidity in some parts under the Poles, as that they cannot bee discovered nor approached unto. Job 38. 38. Hast thou perceived the breadth of the Earth? declare, if thou knowest it all. Many will make great cracks and brags, that the world is so many thousand in roundity, and so many thousand in breadth, but it is none of my judgement to believe any such trifling assertions, or computations.

Nova-zembla.

13. Those Septentrional Zones that lye in Greenland, and Nova Zembla, &c. which only in Summer time may

may bee spoke with, but not in the Hy-
bernal, inasmuch that many parts un-
der the *Poles* are inhospitable, by reason
of that excessiveness of cold, frost,
snow, and ice, that lyes in those parts,
which would kill people to live there.
Those Sunless, Starless, and Moonless,
nights, and days, that bee in the Win-
ter-time in those parts, have setcht in
that in *Matth. 25. 30.* to my thoughts.
*And cast ye the unprofitable Servant into
utter darkness, there shall bee weeping,
and gnashing of teeth.* If a man were in
those parts, hee would find nothing else
but darkness, weeping, and gnashing
of teeth, and with ten thousand times
that hee were in *England*, or in any
part of the world, than in that un-
comfortable part, and side of the
world.

Meditate the
torments of
hell (*See-m. 25*)
when thou go-
est *New-World*.
Thou durst as
soon eat thy
fingers as go

into the Northern parts of the world, as *Greenland*, &c. If
thou thoughtest not that thou hadst a good ship under thee
to bring thee back againe. Thou knowest full well that the cold
in that place would kill thee.

14. A sight of that People which *Lapland*.
live in *Finnmark*, and *Lapland*, &c.
who to avoid that extreame of Win-
ter-cold, that commonly falls upon
those parts, turn *Troglodites*, they delve
themselves warm holes, and caves in
the Earth, to shelter themselves from
the rage of that *brumale tempus* that
breaks out upon them in that bitter-
ness.

V 4

15. A

15. A sight of those huge *Icy Mountains* that bee in those Northern Zones, which make such a dashing, and crashing one against another, making such hideous noises, as if it were the very roarings of hell, or those ear-deafning *Cataracts* that are to bee heard, and seen in *Egypt*.

16. This is one that is as remarkable as any thing that has been spoken of. That in *Iceland*, *Greenland*, and in divers other Northern parts of the world, that are destitute of wood, (scarce having one stick growing) yet notwithstanding, they are most miraculously provided for every year, and though they have not vessels, nor ships to fetch wood withall, yet does the Lord supply them on this wise. Many great trees, and billets, are carried unto them upon the waves, and billows of the Seas, both out of *Norway*, and elsewhere, which come and lie in their creeks, and bays. which the people take up and reserve for winter. Certainly hee that guided the *Kiss* which bare the *Ark*, *1 Sam. 6. 11.* guides, and orders that these parcels of wood, faggots, or fuel, should come unto those that would bee starved, if they were not thus helped

It is so small wonderment to mee, to think how prodigiously they are provided for, that are without fuel in *Iceland*, and elsewhere.

In this *Iceland* there is another very remarkable passage, that there bee several waters in it, which are of such a vehement ardency, that they will boyl both fish, fowl, and beef in. And in these waters the people both dress, and cook all their victuals.

every

every year, and besides, if there were not a visible hand of providence appearing for this people, that live in a Country, where doubtless wood will not grow, or otherwise (for firing) it has been destroyed; these peeces that swim upon the floods of the Seas might go from them, and into the middle of the Sea, rather than unto them, if not directed, &c.

17. Their aspect of the *Sea*, which is sometimes of such an ignifluous kind, as if it were full of Starks, inso-much that if a peece of wood, or any other ponderous thing should be thrown into it at such times in the night, it will show it self as if it were full of fire-sparkles. Whence that Proverb, *As time as the Sea burns.*

18. The sight of those two burning Islands, *Hecla*, and *Helga*, is another, these are often times covered over with Snow, yet burn within, and belch out very terrible, and vehement sparks of fire.

19. Their viewing, and walking up and down in the goodly, sumptuous, princely, and stately Cities that bee in the world, viz. *Constantinople*, *Grand-Cair*, *Genoa*, *Venice*, *Naples*, *Rome*, &c.

20. A sight of those fearful, and unusual Lightnings, and Thunderings, that bee sometimes in the *Occidental*, and *Austral* parts of the world, which are with such vehemency and dreadful-

ness,

ness, that one would think that the Heavens, and the Earth would come together. I have heard the honestest, and godliest of men, that use the Seas say, that when they have been in the *Indies*, if they did but see a cloud appearing in the bignets of ones hand, they need no other warning but that a most dreadful storm would ensue. In-
somuch that they have been forced to make all the haste they could, to get sails fur'd, yards peak'd, and their ships fitted to endure it as well as they could.

The *Observation* was this. That the most, or the greatest part of Gods glorious, and wonderful works, are seen by Sea-men. The point then will afford us these two uses.

1. Of *Reproof*.

And 2. Of *Exhortation*.

1. *Use*,
Reproof.

Platonists by the light of Nature see more, yea and will shame thousands of our Sailors, for they could say, that all that pulchritude and beauty that shines in the creature, was but splen-

3. Is it thus then, that you that are Sailors, and Sea-men, do see most of the Lords works, yea more than all the people in the world besides? Surely this point looks with a sour look upon you that make no improvement, nor application of things unto your selves, for better amendment, than you do. I may say unto you in the words of *Jab*

Bk. 11. Who teacheth us more than the

splendor quidam summi illius boni, pulchrum calum, pulchra terra, sed pulchrior qui fecit illa.

beasts

beasts of the earth, and maketh us wiser than the fowls of heaven,) that God hath taught us more than the beasts of the field, and hath made man wiser than the fowls of heaven, therefore God looks for another manner of glory and understanding from you that are men, than hee doth from them, and more from those that are Christians, than from natural, and carnal men. It is a notable saying of Mr. Caluini, *Diabolica ista scientia* (said hee) *qua in natura contemplatione nos retinens a Deo auertit.* That is a Devillish kinde of knowledge, that in the contemplation of nature keeps men in nature, and holds them back from God. After this manner, may I speak unto you, that it is a devillish kinde of knowledge that you have of the Seas, and of the Creation, if that all you see, know, and hear of, keep you still in nature, what better art thou than a beast for all thy travel? Give mee leave to tell you thus much.

a. That there is a seeing eye in the world, an eye that is much in, and upon Gods works, *Isa. 40. 26. Job 26. 8. Hee blindeth up the waters in his thick clouds, and the cloud is not rent under them.* A seeing eye looks on nothing that is either in Sea or Land, but thinks of God in it. I have read of one that was so spiritual, and heavenly-minded, that when hee was in the world, where hee had a full view of many wonderful things,

*Quodlibet heri
Dum, felle,
crisuragae.*

things, hee said there was nothing that
 ever hee did behold, but hee saw God in
 it. When I cast mine eyes upon the
 Earth, I saw that God was every where.
 When I looked upon the Heavens, I
 considered with my self that that was
 his Throne. When I looked into the
 depths of the Sea, I beheld the power
 and wilddome of God in the creating of
 them: And when I looked upon the
 many creeping things that were in it,
 they told mee that God was there. I
 looked also into the breathing air, with
 all the inhabitants of it, and it told mee
 that God was there, whose proper At-
 tribute is to bee every where. I looked
 up into the Starry sphere, and spangled
 roof of heaven, which glisters with in-
 numerable stars, from whence I learned,
 that that is a Christians Country, who
 is in Christ, and from thence do I
 look for my Saviour; and the longer I
 do look upon those glorious, and burn-
 ing and shining Tapers of the heavens,
 which are estimated, the very least of
 them, to bee bigger than the whole
 earth. I consider, that God hath un-
 doubtedly great and just expecta-
 tions from man that hee will do some
 work and service for his Maker. Most
 Masters will not allow their ser-
 vants to sport and idle whilst their
 candles are burning, but if they finde
 them so doing, they will blow them
 forth.

Cer,

Certainly *Sea-men*, you may conclude that God looks for great things from you, who see so much of the Creation that others see not. Will it not bee tollerabler for the ignorant *Indian*, &c. and the miserablest heathen that is in the world, than it will bee for you, who have no other light but the light of nature to walk by, yet doth many of them learn out of it, and from the creature, that there is a God? God upbraided *Israel* for their stupidity (and will hee excuse you, think you?) they had before them the Oxe, and the Ass which were creatures that they might have learned wisdom enough out of *Isa. 1. 3.* *The Oxe knoweth his owner, and the Ass his Masters crib; but Israel doth not know, my people doth not consider.* The word *consider*, comes of *con* and *syde*, and so signifies, lay some, not one bare simple *stella*, but a multitude of stars, intimating, that it is

I may compare the generality of *Sea-men* unto a Traveller who doth in his *vegaries* leave all things behind him in his way; he passes by stately Towers, and comely *Turrets*, brave buildings, both of Marble, Brick, and hewn

stone, goodly Cities, Towns, and Countries, comely, and beautiful people, and other some both black and tawny, and these hee beholds for a while, and admires them, and passeth on, and leaveth them; afterwards he goes thorow the Fields, Meadows, Vineyards, flourishing Pastures, upon which hee looks a while with great delight, and on he goes again, and meets with fruitful Orchards, green Forrests, sweet Rivers, with silver streams, and behoves himself as before; and at length he meets with Deserts, hard wayes, rough, and unpleasant soil, and overgrown with Bryars, and Thorns, here he is intrangled for a time to stay labouring, and sweating, with grief to get out of them, and after out, he neither remembers his toyl, nor the objects that he saw.

not

not a bare transient aspect, or flash, but an abiding, and dwelling upon a thing that is to be pondered and considered of, as a Bee will stick upon the flower, till shee extract honey out of it. God complains again in *Jer. 8. 7. The Stork in the Heaven knoweth her appointed times, and the Turtle, and the Crow, and the Swallow observe the time of their coming, but my people know not the judgement of the Lord.* God puts an *En & ecce exprobrantis* upon them for their Gacity and inobservance of the works of God. And will not the Lord say to you one day that go down into the Seas, and see his creatures and store-houses, that are both in the waters, and on the land; *viz.* Fish in the Sea, Beasts of the field, and Fowls of the air, &c. that in respect you have made no soul-profitting uses of them, they shall be bitter and tart aggravations of your future condemnation? Oh lament, lament your blindness, and inexcusable stupidity, that you can look upon the wonderful works of God, and go so boldly and undauntedly, and unaffectedly amongst them, without wondring at the wisdom of God, and reading of Divinity lectures out of them. Can you look upon the *Leviathan* when hee playeth in the Seas, or upon the *Trunked Belugas* when hee feedeth upon the land, and not stand admiring and blessing of the Creator of them? Can you look upon the

the many and strange kind of Fish
that bee in the Seas, of creatures that
bee on the land, and Fowls that bee in
the air, and not bee affected and drawn
out with new love, new fear, and new
obedience to serve your good God.

Ah Sea-mon ! Sea-mon ! I will deal
 plainly with you ; If I should see the Lord
 feeding of Sparrows , and cloathing Lin-
 lins , I should bee both stupid and faith-
 less , if I learned not , that his providence
 were the same over mee , both to cloath
 mee , and to feed mee . If that I should
 look upon the Heavens , and see nothing
 in them , but that they are beyond my
 reach , the Hays and the Mice would
 see that as well as I . If that thou seest
 nothing in the earth but a place to walk
 in , or to take thy rest on , the Beasts of
 the earth , and Fowls of the air sees that
 as well as thou . If thou canst see no-
 thing in the Sea (to admire God for) but
 a place to swim and sail ships in , the fowls
 that daily sit upon the floods see that
 as well as thou . If thou seest nothing
 in the Bee and Bird , but that they are
 winged , other creatures see that as well
 as thou doest , though use to admire
 them ; how they sail thorow the vast Sea
 of air , that when the Bee is out in the
 flowry field , mee should bee able to

May not many Sea-men
be painted as the E-
gyptians were
wont to set out
an inconsider-
able man by?

To let such an
one out in his
colours, they
pictured him
with a *Globe*
of the earth
before him,
and his look-
ing into the
hills him.

Isayas / (in Psalms 19:1-6) I shall cry unto him: **Thar mooves, thar stands he before him that sits upon the floodings; his eyes are as a fountain in the ends of the earth.**

How wide a V

floor

steer directly homewards again to her
hive, and the Bird when abroad, to her
nest, though at never so great a distance.
What shall I say? If thou seest no-
thing in gorgeous apparel, but pride,
the proud *Peacock* sees that as well as
thou, *Laudus tu pavo extendit pennas*. If
of all thy meat and drink that thou li-
vest upon, thou knowest nothing but
the pleasure, and the sweetness that is in
them unto thy taste, the *Hog* and the
Swine have as great a portion as thou
hast. If of hearing, seeing, smelling,
tasting, feeling, bee all the delight that
thou canst finde in the works of God, the
dumb creatures do far excel thee in this,
and thy heart is little better than the
heart of a Beast.

2 *Use of Exhortation*. If it bee
thus, that you that go in the Seas have
the fullest and greatest aspect of the
Lords works and wonders, both in the
Sea and Land, suffer mee but to
leave two things with you, and I will
pray unto my good God that they may
bee profitable unto you, and do some
good upon you.

Oculi idcirco
dati sunt corpo-
ri, ut per eos in-
tueretur crea-
turam, ut per
haec sensus mi-
rabilem har-
moniam agros-
corum optarent.

1. *Labour for a conscientious eye*:
There is an eye in the world that makes
not a little conscience of that glorious
sight and *Crystalline humour* that God
hath put into it for to behold his works
with all. What a large Book is the
Earth, that the eye ranges over, and
how large a Volume is the Sea, thorow
which

which you sail, certainly you might learn more than you do, and bee better scholars in Christs School than you are. They that live pind up in one Nation or Country, are far from the view of the Creation, for they stand but as a man that comes to some great *Earls* or *Knight's* house, and stands in the Court, now unless hee be invited in, hee sees not the sumptuous rooms, and places that bee within it, onely at a distance hee sees a litle of the outward superstructure; but they that go into the Sea from Country to Country, they see the riches of the Earth, the beauties, wealth, honours, and strength of Nations, and Kingdoms; and truly let mee say thus much, that they that see all these things, and learn nothing out of them, as incentives to love and fear their God, that they are greatly to blame. There bee many tender-hearted people on Land, that would even melt into tears, if they did either see, or know but of the one half of what you both see and know. But, what is it I pray, for a man to see nothing but whiteness in the Lilly, redness in the Rose, purple in the Violet, lustre in the Stars, or perfuming sweetness in the

creatio Mundi. Scriptura Del. Universalis mundi Deus creator. This whole Creation is nothing else but Gods excellent hand-writing, or the Sacred Scripture of the Most high The Majesty.

the Earth, and the waters are his three large Volumes, or the three great leaves, in which all the creatures are contained, and the creatures themselves are as so many lines, by, and out of which hee that has a seeing eye, may read profitable, and profitable Divinity lectures.

K

Musk,

Muske &c. other creatures see this as well as you, if you make no better use of these things. *Plurab's little Bee* when it spoke, could say, *Ex florentis faciemus mellis colligere cum alii non dolerentur, nisi colore, & odore.* I could gather honey out of any flower, whilst others passed by and would not light upon it.

2. *Do what ever in your eyes gets a seeing eye,* for want of which some in their travels are but moor beetles, (*Nyctivora scutellus habentes*) or men that carry their eyes in their hats, when they should have had them in their heads. A seeing eye will affect the heart, let a man go where hee will in the World. *Exodus. 3. 51. Adine eye affecteth my heart.* I wish that every poor Sea-man

Sea-men might gather rare documents from the creatures, as the lade decimo sexies that be both in the Sea and Land, as the small fish that are in the Sea, & the Dove, &c. And that are on the Land, as well as from the great fowls of the World, and the Whale, &c.

in the world were so spiritual, that every thing that hee sees in the Sea, or on the Land, affected his heart. Holy David was so heavenly, that hee could lay his eye upon nothing, that his heart was not affected with. *Psal. 148. 8, 9, 10.* One while his eye was upon *Fire*, another while upon *Hail*; one while upon *Snow*, and another while upon *Vapours*, one while upon the *stormy Wind*, and another while upon the *Mountains, Hills, Trees, Beasts, Cattel, Creeping-Things, and flying Fowl, &c.* and none of these but his heart was exceedingly affected, and taken in the thinking, and beholding of them. Again, says *Sola-*

mon,

Prov. 15, 3. The light of the eyes
rejoiceth the heart.

Give me leave to speak one concluding
word unto you; who are so much
(as it were) in the heart, and garden
of the world as you are; you might
pluck many a sweet, and savoury flow-
er, to make odlegays, or to serve you to
smell on in your hearts, all the dayes of
your lives. A gracious heart will ever-
more bee drawing our good observati-
ons out of the creature, and will take
an occasion to breathe after God in eve-
ry strange thing it seeth, or enjoyeth. A
goodly *Antient being asked by a philosopher*
Philosopher, How hee could bestow so
high things, who had no books; wisely
answered, that hee had the whole world
for his book, ready open at all times, and in
all places; and that therein hee could read
things Divine, and Heavenly. Bees will
suck honey out of flowers that flies can
not do. But to proceed.

The next thing is to insist a little
upon those singular and providential
preservations, and deliverances; that
Sea-men meet; which in their naviga-
ble employments. My last work, you
know, was to set before you a *Pea-bla-*
ney, or a small parcel of the works of
God, that they behold in their travels,
and my next task is to prefix a few of
those works which may very properly,
and pertinently be called: *Opera misericordiae*
varia, Works of mercy, and pitee.

I may say of
the Sea and the
foreign parts of
the world,
what one once
said of the Sa-
cred Bible,
that there was
evermore ali-
quid revivendi-
bur, something
to see again, &c
again.

vation from, and out of those many dreadful dangers and life-hazarding perils, that they do run in the stormy, and raging Seas. And before I begin (*arrogant descendere*) to enter upon them, I will lay this proposition before you.

4. *Obseru.*

That the Sea-men, of all the men under the whole Heavens (none excepted) is one that is both a partaker, and a sharer of the greatest, and remarkablest of temporal deliverances. These see the work of the Lord, and his wonders in the deep. The course that I shall shape, and steer in the handling of this doctrine, will bee in these following *Collaterals*, that I shall lay down before you, the divulging of which unto the world, cannot but advance and exalt my Masters name. And I hope it will lye as an engagement upon the hearts of the godly, (as it was upon *David*) to love, and fear that God the more, that bestows such great, and so many undeserved preservations upon them that go in the Seas. For this reason is it, that I do take upon mee to call their deliverances to mind, because their dangers, and their preservations, are not known to every one, the major sort of people that live on Land, are not acquainted with the things that I shall sing of; now I will make it my business to present you with some of them, though indeed not the one half of what I might, and what others

My Song shall
now bee this
of *Virgils*, ab
Ipse principium.

others who are more knowing in them
might tell you of.

And if you
will but give
mee that audi-

ence, and attention, that the beasts of the field, & the fowls of the
air gave unto *Orpheus's* musicke, that is all I will desire of you. It
is said of the Beasts of the field, and of the Fowls of the aire, that
they forgot their severall appetites, who were some of prey, some
of game, and others some of quarrell; some for one thing, and some
for another, insomuch that they stood very peaceably, and sociably
listening to the *Songs*, *Tunes*, and *Accords* of the *Harp*, and when
the sound ceased, or was drowned with some louder noise, then
every beast returned to his own nature again. To bee short (the
truth of it is) they are very ear-delighting, and heart-melting
deliverances, that I shall speak of, and therefore they are both
worthy reading, and also hearing.

1. *They that go down to the Sea in ships,*
are many times most dreadfully surpris-
ed, and bewildered with dangerous,
and perilous *leaks*, at which water comes
gushing into their Vessels, as it will out
of a cistern, or conduit-pipe, when
once the cock head is but turned about,
and it may bee, when they are thus un-
expectedly taken, they are many an
hundred mile from any port, or Land
to save their lives, & further to ag-
gravate their misery, they are not with-
in the sight of any ship, or ships, to come
and help them. which is not onely an
heart-akeing discouragement, but an
heart-casting-down condition. Now
goes the hand-pump, and the chain-
pump (which they carry in their ships)
as fast as ever they can turn them about,
to throw out that water that springs in
upon them, and when they find the

are now speaking of, wherein they have most laboriously pumped, and sailed (as for their lives) and at the last, when they have been both despairing, and desponding of life, (in respect that all their strength has been spent with hard working, and the ship they sailed in, filled even half full of water) the Lord has looked down upon the travel of their souls, and sent them one ship or other within the sight of them (when they have been far out of sight of any Land) towards which they have made with all the speed that in them lay, and by firing of Guns, which is commonly a signal of that ships distress that fires, they steered their course directly towards her, and taken out the men that would have been lost in her, and in a little time the ship that they sailed in has sunk into the bottom. Again, others in leaky ships, when that they have been denyed the sight of any ship in the Seas to flye to, have got safe to Land, notwithstanding that dreadful distress. But now to look back, upon, and over this deliverance, permit mee to move these two questions, and they will magnific it.

1. Who is it that sends the Sea-man a ship out of the Seas to take him up, when there is no possibility of keeping the ship that hee is in on floc, and above water? is it not the Lord?

2. And who is it also that gives the

Leak ship leave to arrive safe on shore, whereas in the eye of reason shee might rather have perished in the Seas, having so far to sail before shee could come to any port, and besides, could see no support nor succour from ships in her way? Is it not the Lord?

2. *They that go down to the Sea in ships*, in their passage and re-passage from Country to Country, and Nation to Nation, have been oftentimes most sadly set at, and assaulted by the *Turk*, and other *Pyrrats*, in so much that when the enemy has come up very near unto them, almost within the reach of his Ordinance, God has most wonderfully (many a time) appeared for them, either by calming of the winds in that part of the Sea their pursuing enemies have been in, or by giving of them a strong gale of wind to run away from them, when the enemy has lain in a calm with his sails flat to his Masts, or otherwise by granting them a stiff gale until the going down of the Sun, by which they have made their escape from the *Pyrrat*, in the black of the evening, for then has not the enemy been able to see his *chase*, nor to cast for the best, because the *chased* very gladly alters his course.

God has many and many a time calmed the winds for the *Englishe* when they have been pursued with the *Turk*, &c. in so much that the Seas have layn (to admiration) like a *Mare magnum*, *de quo antiqui sermo, sine vento, & sine motu*. By which means God has kept them from unmerciful thralldom and captivity. And the enemy for want of wind has not been able to come up with, and to his desired prize.

This

This has the Lord Almighty done for many a *Merchant ship* (blessed, and for ever blessed be his sweet Name) hee has denyed to fill the enemies sails with wind, when they have had strong intentions to make spoil and prey of them. *Oh the many Sea-men that have been thus delivered!*

3. *They that go down to the Sea in ships,* often and sundry times when they have been surrounded with way-lying *Pyrrats* and Robbers, I, sometimes with two, or three for one, (which is contrary to that well known rule, *No fit Hercules contra duos*) notwithstanding in their hot disputes, and exchange of Ordinance one against the other, even when shot has flown like hail on every side them, some striking their *Hulls*, some their *Shrouds*, and other some their *men*, and though they have been most desperately beset both on *head*, and on *stern*, they have most courageously by the assistance of the Lord cleared themselves out of their hands with very little and small damage; I, and other sometimes got the victory in their quarrels by sinking of the enemy, and sending him down into the bottoms. *Oh the many Sea-men that have been thus delivered!*

I say no more but this, God Lord how bold, and witty men are, to kill one another, what fine devices have they found out to murder a far off, to slay many at once, and to fetch off lives at pleasure? what honour do many place in

monuments of most mens glory, are the spoils of the slain, and the blood of the enemy, whereas comely, all Gods titles and graces respects to man.

slaughter? the sound of mercy,

4. *They*

They that go down to the Sea in ships, many times when they are in chase of a peccilent enemy (this I have seen *factis, superque factis*) and when wee have come almost up with him, within *Deum* distance, so that Ordnance has been levelled upon him, and the shot has flown over and beyond him, the Sea has presently laynall on a calm, and (as it were) the winds have been called off from filling our sails, inso- much that there has been a stop put up- on us, from comming up to make him a prisoner, or otherwise to sink him; whereas before, for many hours chase, the wind has carried on our ship with as great celerity as could bee desired.

This is cleare to mee now, that there is an over-ruling power above (that or- ders all affaires even as hee pleases) which keeps ships in the Seas from mur- thering of one another: Herein cer- tainly appears the very visible finger, or hand of God, in giving our very enemies their lives, and liberties, which otherwise would have been taken from them, many, and many a time, if that the wind would but have contributed its help unto us.

Two ships in the Seas, if they be at va- riance one with the other, they are not unlike to the two Fishers, upon whom this *Morteuta* writ, *Si collidimur frangimur*. If wee meet, wee must either one, or other break.

5. Others are many times beat, and forced out of the Seas (*vi, & armis*) even

even by, and with the violence of storms and tempests, insomuch that they are hurled upon the shore, and most dangerously ship-wracked; the weather being so boisterous, and extreme, that they have not been able to bear themselves up against it, nor to free themselves from the ruining consequences of it, yet has the Lord shewed them mercy, when that the Vessels has been denied to be saved, even then when the Seas have seized upon her, and broke her up into an hundred peeces, and parcels, and upon these *Planks, Tarls, Masts, and offals* of the Vessel, have all the Mariners got safe to the shore. Thus has God provided for men in the deepest of danger, when that they would have been drowned; if that they had not had those *Offals* to have been as *Boats* to have landed them out of the stormy Sea.

6. Some have been too often (if it had been the Lords will) either through their heedlessness, or negligence, in a most dreadful estate and condition by fire, which has come either from *Casde* (as the *stuffs* of it) or by the fire from the *stoves* that have been carelessly blown out of their *Pipes*, hereby has the ship been set on a burning blaze, and roaring flame, and before the ship has been burnt, or the fire has got so low as the *Powder*, boats have been sent out of other ships to fetch the men out of

of her. And in a short time afterwards the ship has blown up into the air in a Million of shivers. How often have some been thus miraculously delivered, and how often have others perished in the burning flames of those *Tarry-materials*?

7. Other some of them have many a time been taken captive by the *Turk*, and after the expence of several years in cruel bondage, and unmerciful thralldom, they have after a most wonderful manner (*inimicorum contra voluntatem*) been delivered out of it. It seems that it is the custom of the *Turk*, to make use of many of his *vassals*, and captives in the Seas, to sail his ships to and again; about the *Pyrating*, and filching designs, and the Lord undoubtedly, who sees, and looks down upon the bitter sufferings of his people, provides most admirably to, and for their freedoms, for many a time has the Lord sent out a strong wind to blow upon them, against which they have not been able to contend, and thereby have been cast upon the *Christian* shore, sometimes in *France*, and other sometimes in *Spain*; sometime in *Portugal*, and other sometimes in *Italy*, &c. by which means the poor captives, and imprisoned, have been freed, and the *Turks* perpetually enslaved. Observe many *Sea-men* that are still living, and can tell of this very deliverance!

These are the
Anglia crab-
net, *Cumma*,
Pipra. &
Cambridge.

8. Sometimes when they have been taken

taken by the *Turk*, and lain long in
smarting vassallage and bondage, they
have cleared themselves out of their ene-
mies hands by stealing away in the
night, and taking the water, adventu-
ring life (rather than stay in such an
Egyptian usage) to get into the ships
that have been riding in the *Turk* har-
bours, by which means they have got
their liberty, and come home to *Eng-
land*.

There is also mention of *Abd. 9. 21.* Then the *English*
took him by night, and let him down by the wall in a basket.

9. Others have been sometimes ta-
ken by, and with the *Turk*, and also
other *Pyrras*, whereby they have lost
liberties, freedoms, and costly ships of
an unspeakable worth and value, and
when that the enemy hath been carry-
ing them away in a most victorious and
triumphing manner, bee hath not had
his prize over a day, or half a day in
his hands, but some ship or other hath
got sight of them, as it is the manner of
Men of War to speak with every sail
they espy in the Seas, and after that they
have begun once to give them chase,
(it is the usual custome of an enemy,
when hee is far off to flye, and make all
the sail hee can to escape) if they finde
them unwilling to bee spoke with, all
Frignes let flye all the sails that ever
they can make, and those that are of a
singular going, will in time fetch them

Why may
not I tell of
these deliver-
ances to the
praise of my?

God? I findem
in Scripture

that the *English*
took him by night, and let him down by the wall in a basket.

I say this
frequent

and providen-
tial deliver-

ance, *Hic bene
de laus cassibus
exit aper.*

Why may
not I tell of
these deliver-

ances to the
praise of my?

God? I findem
in Scripture

that the *English*
took him by night, and let him down by the wall in a basket.

I say this
frequent

and providen-
tial deliver-

ance, *Hic bene
de laus cassibus
exit aper.*

Why may
not I tell of
these deliver-

ances to the
praise of my?

God? I findem
in Scripture

up,

up, as oftentimes they do, and hereby are the Capeives most miraculously redeemed out of the hands of their blood-thirsty enemies. *Oh the many Spaniards that are still living, and can tell of this very sweet and seasonable deliverance!*

10. Others (many times) have been taken by the *Turks*, and upon their pre-considering of their misery, that would ensue (in their captivity and slavery) have set their heads on work how to get their freedoms again, as indeed I have known several such who have been taken by them, have given the *Turks* all the wine that ever they could get them to swallow down, to that end they might get them fuddled, by which means they have got both their ship, lives, and liberties again, and an enjoyment of *England*, which they were in all likeness never to have seen more.

Some are oftentimes meeting, one another ad in unawares, both in the day, and especially in the night, *stem*, for *stem*, and this is so dreadful thing, that many times either one, or both of those ships that do so meet goes down with all their passengers in the very bottom where they are never seen

**Gentlemen, you
are bound in
the very same
obligation
that Israel**

obligation that I must
flood in unto thee. And for all your deliverance, I leave the
charge with you, and yet the contrary another day if you can.
Deut. 4.9. Only take heed to thyself, and keep thy feet diligently, lest
thou forget the things which thine eyes have seen, and let thy heart depart
from thy heart all the days of thy life. Our eyes have seen won-
derful preservations, but I omit to show, giving thanks

THICK

more. Other sometimes again, I have seen them meet (and through mercy) they have escaped sinking, only this, they have gone off with a great deal of damage, as to the breaking of the ships' heads, *Balistriss*, ships' *Bols*, and strong Timbers, &c.

14. Some have been taken sometimes in the *West-Indies* by that cruel and savage kinde of people which are both of a *Cannibal*, and *Anthropophagite* nature. It is very common for that people in some parts of the *Indies*, to come running out of the *Woods*, *Hides*, and *Caves* (if they see any *Christians* people coming amongst them, and to kill them with their bows and arrows) and many a poor man have these cut off, for they are insatiable and an inordinate kinde of people as unto the flesh of man which they do love above *Ducks*, *Goose*, and *Mallard*, which they have in as great plenty to go to when they please as the greatest Prince in the world hath any thing at his command. And if they take any men that come in ships, they will feed them with the best Venison, and the fattest, and finest Fowls that ever they can get, and after they have got them once fat, and in good liking, they will kill them, and eat their bodies. I knew one that was a very sober-minded man that affirmed it unto mee for a truth, that hee was in their hands for above a quarter of a

year

These men cunningly watch all opportunities, as the little *Arabian Spider*, who spreads out her tent for the prey, how heedfully doth shee watch for the passenger, as soon as ever she hears the noise of the Flye a far off he hastens to look out at his door, and as she comes nigh unto him, she presently weighs her stand, and then shee strikes her at the neck, most cruel and for hee binds him fast with his hands (both hands, and so drags the helpless Captive into his Cave.

14. Others oftentimes are most sadly hazzarded in stormy and tempestuous weather; insomuch that when they have been busied about their *Masts, Yards, and Sails* of their *Ships*, that both the *Yards* and *Masts* have broke, and the poor men have fallen over-board into the Sea, and although that the ship hath had fresh way, and is long before shee can bee stopped, many of them have been saved, yea even such as never had the art to strike one swimming stroke have been found lying upon the water (to admiration) as if the Sea had no commission to hurt or drown them. *Oh the many Sea-men that are still living, and can tell of these very deliverances bestowed upon them!*

It is like the *Spanish Inquisition*, into which if any one come, they are never heard of more. God keep our poor Sailors out of it.

15. Some oftentimes when they have been thousands of miles from any *Portland, or Country* have been in smarting want, and most miserable, and pinching stints, and allowance, and the wind hath lain in their very teeth, even in the very way that they should steer homewards, as if threatening to block them up; and starve them in the Sea. I have heard some Sailors say, that they have been glad to feed upon *Kelp* to keep themselves alive with, and other some have been forced for want of victual

bluntly
The great
wide Sea is not
unlike to that
Sea in which
of which it is
said, that whoso
or whatsoever
fallen into it,
is never seen.

Certainly it is
a dishonour
for a parent
any friend
his friend
dark house
some of them
and comfortable
table place
cause it is
pected, and

we should
make it as con-
spicuous as
may be, and
so hang it up
in some emi-
nent place,
signifying, that
we do rejoyce
in it as an or-
nament to us.
Let me there-
fore take upon
me to tel all the
people in Eng-
land, that it is
a great evil in
us to hide &
obscure great
be praised be
deuoured to
trodden mercie
whole world.

Sailors, *Darius* like, who said, in his flight when he could get no better liquor for his thirst, than thick and muddy water that flowed on an horse's flanks, that he never drank summer water in his life. I will write

violently to kill *Perseus*, and other un-
conscionable they could do, shoot, or lay
their hands upon in the salt wa-
ter. You may now see that it often-
times goes hard with the *Mariners*; I
and that the Lords own people have
not alwayes the fatterest Pastures to graze
in, *Daniel* lived on *Pulse*, *Elijah* upon
his *Cake* that was baked upon the *Coal*,
and *Croesus* of water, *Luther* lived upon
his *Herring*, and *Junius* upon his one
Egg a day, which means was short with
him by reason of the Civil wars that
were in *France*. 2. *John 11:25* (continued)

16. Some are oftentimes so hard put to it in the remote parts of the world (in their long and *prolix* voyages) that for want of fresh water, which they cannot come to, by reason of their great distance from any land, or harbour, they are constrained out of an impulsive necessity to lay their lips unto the same water the ship swims in, now the water of the Sea, we all know, is *inutile potui*, though good *alea piscis*, & *fervere navigabilis*; the drinking of which water throws many of them into irrecoverable sicknesses, and diseases. Again, it is the special care of *Mariners* in these long voyages (when grown short

short of water) to hang out all the sail that ever they have, that it may bee in readines to receive all the showers of rain that falls upon the ship, and this they will wring out of the *Cannasse* to quench their thirst withall. And this is sweet water in their mouthes, although it run down the *Tarry shrouds*, and *Roops* about the ship, which doth exceedingly imbitter it. Against *Rain*, Sailors are like *Spiders* in providence, who hang their *Nets* in windows where they know *Flyes* do most resort, and work most in warm weather, because *Flyes* are then most abroad buzzing and stirring in every corner, *Prov. 27. 7. To the hungry soul every bitter thing is sweet.* a long time, whether off any refreshment, and this was at *Dyrachium*, from whence came that *Proverb*, *Lapsana vivere*, to live wretchedly, and hardly.

thus much upon this hard case and condition that the *Mariner* is often in, *Quasi sitient in Media mari, non statim e quibus bibunt fons.* *Fejann stoma-* chus raro vul- *garia trahit.* *Lapsana*, called of the *Arabians* *Wilde Cole-* wort, and of *Physicians* *Cera*, with the roots of this herb lived the host of *Cesar*.

17. Others are oftentimes most sadly endangered in rugged and violent storms, inso much that the *Rudder* is forced off its bands by their being thrown upon ground, or sands, and then is their case to the eye of reason so impossible of being remedied, that they have no more command of the ship, than the driver hath of the wilde *Ass* spoken of in *Job 39. 7. Who can catch the multitude of the *Ass*, &c.* Now will not, neither can the ship bee got to go by the *Cord* at

I will not be thus much upon this remarkable deliverance, if I may say right well, and surely, that there was no man that would have his refuge failed him, as was said for my soul.

Y 2

this

Verf. 5. I cried
unto thee, O
Lord, I said
thou art my re-
fuge, and my por-
tion in the land
of the living.

this and that Point as formerly thee would. I have known some that have been many dayes in this condition driving too and again upon the Seas, not able to help themselves, and though they have made great and vast recompencing promises unto ships that have seen them, and comm'd by them in this distress, yet would they not take them in a tow, nor afford them any relief; and yet notwithstanding when they have been thus forsaken in all their hopes, and no eye hath pittied them, nor no help from man hath come unto them, yet hath the Lord looked out of the heavens upon their sorrows, and beat down the waves of the Seas, and the raging winds over their heads, and then by weak and poor means they have got themselves safe to land. *Oh the many Sea-men that are yet living, and can tell of this very mercy!*

I may well
thus much up-
on this delive-
rance, in com-
muni verum a-
ceruo p'uina
videmus sape
inter Scyllam &
Charydam po-
sit.

18. Some are many times by, and through the violence of storm and tempest, exceedingly hazzarded in their being *overfet*, insomuch that the ships *Masts* have been seen to lye in the very Sea, and the ships decks covered all over with water, which is one of the dreadfulest, and heart-bleedingest con-

I may further say of this memorable mercy, *Psal. 14. 18. The Lord is nigh unto them that are of a broken heart, and (saith) he will be of a contrite spirit.* Verf. 19. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.*

ditions

ditions that can bee seen. They that fall into this predicament of misery, there is small hopes of their recovery, or rising up again, because when a vessel is, or comes once to bee *foundered*, there is no possibility of her being helped up, insomuch that where one recovers, five goes to the bottome.

19. Many times when they are riding at an *Anchor*, they are very dolorously hazzarded by violent gusts, and stormy blasts of wind, insomuch, that *Cables* oftentimes break, and their *Anchors* give way, and so are most dreadfully put upon the *drift*, and that which is the saddest circumstance in this unparalleld misery is, the propinquity, and nearness of sands, upon which they are many times likely to perish, if there were not a singular providence stepping betwixt, and to prevent the fatal stroak of such like stormy consequences. Many (through the undeserved kindness of the Lord) have escaped when (their *Cables* have broke in storms, and) others have gone to the bottome. *Is not this a mercy worth perpetual boxing, and recording in the heart?*

I may write upon this remarkable deliverance. *Tria lasta pennis quadrance caris sunt.* Three other such Apples are too dear of a farthing. I leave the Application.

It is with Mariners in this case, as it was with the Egyptians, when they had the Israelites amongst them, *Exod. 12. 32. Wee bee all dead men.* I may say of Sailors, as the Spirit of the Lord saith of the Church, *Lamentas. 3. 9. Wee get our bread with the peril of our lives.*

Being once in this condition when upon the coast of Norway, I observed, that there was not a little terror and affrightment of being cast away among the Sailors, for the wind failed us, and the current

beav'd us into the shore, and the Rocks lay round about us, and the Sea was so deep that there was no anchoring for us, so that all hopes of being saved was taken away, yet casting our selves upon our God, he provided deliverance, and sent out his breezes, some from the Land, and some out of the Sea, some on Head, and some on Stern, making all the haste that ever they could, as if they had been resolved to tell us that they strive who should bee the first at us to fill our sails, and carry us back from dying upon the Rocks.

20. It falls out oftentimes in rugged and blustering weather, that they are forced, both when they are at an *Anchor*, and also when under *sail*, to lay violent hands upon their *masting* and *yarding*, and cut down all by the *Board*, for the safe-guarding of their lives and vessel, and oftentimes before they can take the leasure to hew them down, the strongnes of the winds breaks them down: now in this most dreadful and heart-affrighting, and soul-amazing weather, when the Seas run *Mountain-high*, as it resolved to swallow them up alive, the Lord doth wonderfully preserve them, they live in this hard stormy time, and others perish in it.

21. Others are oftentimes becalmed in the Seas, when that they are in the dangeroufests, and perilloufests of places, and when that there is both *Rocks* and *Sands* on every hand them, and a strong *current* under them to throw them upon them; for the Sea being far beyond *Cable* length in depth, there hath been no anchoring for them, insomuch that if

if the Lord had not appeared in granting them gales, and breezes to deliver them, they had assuredly perished. *Oh the many experiences that those that frequent the Seas have of those like deliverances!*

22. Others, when they have been most greedily chased by the *Turks* and other *Pyrats* from the dawn or break of the morning, unto the going down of the Sun, and the enemy hath got very near upon them, to escape him, their wits have been set on work, and by this poor quirk, and fallacious stratagem they have beguiled their chasing Enemy, by throwing out of an empty *Cask* into the Sea (in the evening time) into which they have put a light, and the Enemy taking that light to bee the ship, hath followed it, and the *chased* hath steered quite the contrary way, and run his Enemy out of sight.

23. Others have sometimes been chased by the *Turks*, and when the *Pyrat* hath come up close with them, they have most valiantly let flye their broad sides at each other, and in the dispute the English Merchant by loading of his Ordnance with bar-shot, hath mown down his Enemies *shrouds* and *Rigging*, in somuch that the *Pyrat* hath been left incapable either of fighting, working, or sailing of his Vessel, and by this prospered, and succeeded

*I will write
thus much up
on this flour
bowl, and mi-
raculous de-
liverance. Non
minor est virtus
quam quare
paria sunt.*

endeavour, they have escaped the series of those hands that would have made them their perpetual bond-slaves.

May I not write upon this escape out of the hands of their enemies? Feb 9. 12. Hee disappointed the devices of the crafty, so that their hands cannot perform their enterprise.

23. Amongst the rest of those many remarkable deliverances that we have been telling of, this is one, that when the *Turk*, and divers other *Pyrats* have pursued our Merchants in the Seas, and come within a very little of their desired prize, Providence hath so admirably disappointed them, that they have fallen on stern, and never come nearer, by reason of the *Faye-top-mast*, or the *Main-top-mast* yard breaking, then have they been disabled to run with that speed, and celerity, which they did before when they were whole. I cannot but look upon this, and upon the rest of those deliverances that I have spoken of, to be from God, what ever carnal eyes will say.

It is dangerous playing the part of the foolish fish in the Poet at such an exigence as this, of whom he sings, Occultum visum decurrere piscis ad bannum.

24. Others are often, and many a time deceived by *Sea-Pyrats*, in respect that they take them at a distance for friends, when alas they prove their mortal, and deadly enemies; for their policy is such, that they will hang out false colours, to the end they may imbolsen the Merchant to suffer them to speak with him, and hereby if they do many a time make a prey of them, yet some escape, when others are taken in such like Nautical stratagems.

25. Amongst

25. Amongst the rest of their deliverances, they meet with the *Pyrate*, that plays them this cunning and sophistical pranck, and project, (to the end hee may crouch, and steal in upon them) Hee goes in the Sea with all his Ordnance *baled* in, and kept close betwixt his decks, insomuch that hee is often adjudged and taken for a Merchant, but when hee comes up with a ship where hee thinks there is both prize and booty, out goes his guns, and into them does hee pour his broad-side, and notwithstanding all this, the poor Merchant being thus betrayed, and at a disadvantage, and unreadiness both to fire and to repulse his enemy, hee has either in the end taken the *Pyrate* by desperate fighting, or gone clear of him by the good Providence of the Lord.

I may write upon this wonderful deliverance, and notable subtilty, *Qui occupatur oculis, plumbis utitur tunicis*. They that will go a birding must put on the falacious feathered coat.

The Cat when shee could get no *Mice*, had a trick to disguise herself, and to tell them, *Quod fieram non sum frater, caput aspice ratum*. And hereby shee drew the *Mice* out of their holes, but the next time they grew so wise, that they told her, *Cur tibi refert idem, nisi tibi praeferat fidem*.

26. Amongst the rest of their deliverances, this is one, which I cannot but speak of, The enemy is so cunning, that to the end hee may take prize, and spoil rich fraughted ships, hee will venture to Sea in small boats, and Vessels, with one or two pieces of Ordnance, and hereby hee takes many a ship that mistakes him, and miskens him for

I may write upon this project, *Nalla merx difficultius cognita, quam homo*. No ware harder to be known, than a *Pyrate* in the Sea.

some

some *Fisher-man*, when alas hee is full of armed men to man the prizes that they take, and to bord the ships that they do assault; and whereas many ships have been thus betrayed, and taken, others have escaped. I may say of these men of War, *En bella gerunt Scababai, Behold, Behold, Beetles make War!*

27. Others have sometimes been taken with an enemy, who has made it matter of sport, and of delight, to set their poor prisoners upon an *uninhabitable Island*, where there has been, neither, man, beast, nor fowl upon it, nor any manner of food to keep them alive withall, and being left in this forlorn, and highest sort of misery that men could bee plunged into, God has looked down upon them, and put it into the hearts of some ships or other to touch at that place for *firing*, or one thing or other, and hereby they have been most miraculously delivered from being killed by those two cruel enemies of mans life, *famine*, and *hunger*.

I may write upon this considerable mercy, *Multa eveniunt, quæ non volumus.*

The Sailor is like that Scholar, that got a knock upon his head, and fell in *oblivionem literarum*.

Or he that fell upon his mouth, and so

fell in *Oblivionem Sermonis*, when he had been at the Sermon, they forget all their mercies.

28. Amongst the rest of their deliverances, when chased, and pursued by their enemy, this has been one of their shifts, to put out a *Vanting Flag* upon the

the main-top-mast head, which has been such a danting defiance unto the *Pyrat*, that hee has not had the heart to come up with them, fearing that they were of greater force, and strength than himself, whereas if hee had but adventured, and known the reason of that project, they had been his prisoner.

I will write upon this fortunate deliverance, *Cum pel- lis Leonis non sufficit, vulpi- us assumenda*

es. If one shift or project will not do, study out another, to get out of the hands of thine enemy.

29. Others have been delivered from being preyed upon by an enemy, when hee has come most vantageably up with them, by their putting out of their Ordnance, upon that (one) side of the ship, that has been most in view of the enemy, and hereby supposing them to bee well gunn'd, and fortified, they have been afraid of engaging, and meddling with them. Wee know it, that the thief will not meddle with him that is a bold, and fighting traveller, whereas alais, if hee had but begun with the Merchant, he had then carried him.

I will write down thus much upon this deliverance, *Omnes qui sepius manifesta pericula vident.* They that are wise will use any lawful shift to get out of danger.

30. Amongst the rest of their deliverances, this has been used for a subtil project, when that they have seen a *Pyrat* giving of them chase in a most violent, and avarous manner, they have lain by the *Lee*, with the greatest part of their sailes close bated, insomuch that the enemy observing them to bee no more affraid of him than so, has taken

I may say of this remarkable deliverance, as one said of the *Crocodil*, *Crocodilus in fugaces terribilis est, fugax autem contra sequentes.*

it

it for granted, that it has been some man of War, that would fight him; and hereby hee has got his contrary tacks on bord, and stood another way.

31. Others, when that sometimes they have been taken and carried away captive by an enemy, providence has so presented, that some of our English *Friggots* have got the sight of them, and making after them to speak with them (as it is their usual custom to speak with the most ships they see) they have made the more sail to get from them, and then has our ships been set on with the greater earnestness to pursue them, and fetching abundantly of them, some of the poor prisoners have had the heart to run up the shrowds, and cut down some of the yards, and thereby the ship has been disenabled in her sailing, and so quickly fallen into the hands of the *English* again.

32. Others have sometimes been taken with the *Pyrat*, and when chased by our men of War, they have very cunningly put forth the *English Colours*, upon that account that they might

I may say of this, or any other deliverance, *Admiranda manu imploremus Deum*. The use of means, and Prayer together, ever prosper.

I may accurately say of this deliverance, as the Poet said of the *Fowler*,

Fistula dulces canit volucrum dum desipit anser. The *Pyrat* is as cunning as that Foxe of *Gregories*, of whom it is said, that hee blackt himself all over with Ink, and told the *Poultry*, it much repented him, that ever he did them so much hurt, to make them an aquenda he was got into their habit, that they might the more familiarly converse with him, but no sooner had hee preached on this wise to the *Poultry*, but hee got some of them by the neck, whom he could not catch before.

give

give them no longer chase, but the *English* mistrusting of them, have pursued them, and fetched them up, yet such has been the dexterity, and policy of the enemy, that hee has kept the *English* under the *Hatches*, and appoynted one (that could speak the *Lingua* well) to stand upon deck, and answer all the questions that the man of War has moved, and propounded unto them, insomuch that they have verily beleaved that the ship was no prize, save onely that some of the prisoners have been heard to shout on high, that they were taken by the enemy, and then further search has been made, and the Vessel, and the poor imprisoned have been set at liberty.

33. Others have many and many a time been delivered, when pursued with a *Pyra*, by firing of a piece of *Ordinance* now and then, the report of which in calm weather will run a great way upon the Sea, and it is the custom of all men of War, to take notice where those *Ordinance* are fired, and if they bee East, or West, North, or South, they will stand that way, and thereby have they saved some poor Merchants that have been running before the *Pyra*, as the *Partridge* before the *Hawk*, and would assuredly have been preyed upon, had not the Lord on this wise appeared for them.

34. Others have many a time escaped

I will say of
this wonder-
ful deliver-
ance, and
will asst. dimis-
sion octava.
No occasion of
taking heed is
to be let slip.

I will write
upon this me-
morable deli-
verance, *Mell-*
or medicus qui
excludit morbos,
quam qui curat.

He is a wiser
man that pre-
vents a danger,
than he that
struggles out of
it.

I will write
thus much up-
on this deli-
verance, that
the *Pyrras* fol-
lows harder
upon the *Mer-*
chant, than the
Libbard does
upon his prey,
Quod sermo sal-
tu non preben-
dit, emitit,
that which he
catches not at
three jumps,
he gives it
over.

Take one of these *Pyrras* and threaten to hang them, they will
plead like the *Fox* in the *Fable*, who when taken, and arraign-
ed at the bar for killing of the *Poultry*, pleaded not guilty, be-
cause he never broke any justifiable Law, and to prove this he
denied the act that was brought in against him to be lawful,
because both the *Bee* and the *Kiss*, and the *Raven*, never consented
to it.

ped by hanging out of *falso Colours*,
inasmuch that the *Pyrras* has supposed
them to be ships belonging to another
Country, and thereby has neglected the
speaking with them; whereas if it had
come into his thoughts to mistrust
them, they had assuredly come into his
hands.

35. Amongst the rest of their many
preservations, this has been wonderful
in my eye, and mind, when that I have
either heard, or known that our ships
have been pursued with *Pyrras*, and
when the enemy has been almost with-
in shot of them, in clear, bright, and
Christaline weather, the Lord has pre-
sently covered them over with a *Fog*,
and wrapt them up in a *Cloud*, making
that brave day, a day of thick darkness
upon the Seas, and that unto all admi-
ration, by which means their eyes have
been benighted, in as marvelous and
miraculous a manner, as theirs were in
Sodom, when they came to *Lot's* door,
(*Gen. 19. 11. And they smote the men*
that were at the door of the house with
blindness, both small and great, so that
they wearied themselves to find the door.)

And

And hereby have they lost their much-expected, and desired prize.

36. Others have been delivered, when in an anxious, and ambiguous case of being surprized, by a sudden, and an incogitant, and unexpected tacking, and by the help of their Oars (though they have been within the reach of shot) they have kept their Vessel so upon the wind, that they have by that means, together with little and easy winds, got their freedom.

I may say of this fight, *Hic tremis ut trepidat Caper inter mille Loner.*

37. Others again have been delivered when pursued, and followed with *Pyrats*, by taking into the *Ports* and *Harbours* in other Nations, and if they had not been so near them at such time when they were chased, and had those refuges to shelter themselves in, they had been taken.

I will say of this deliverance, *Qui non*

potest volare ut Aquila, valet ut Passer. He that cannot fall well, let him thrust in betwixt for an Harbour.

38. Others have been delivered on this wile (when they have seen no possibility of escaping the pursuer) by running themselves (on purpose) into the perilloufests places that they have been acquainted withall, as *Sand-banks*, and *uncertain shallows*, inasmuch that the enemy who has been a deep drawing

*I may say of this deliverance, *Exposita**

credunt aqua, incepta nulli. The Mariner will not now stand, *Viam erranti indicare,* If he should, he would but be counted, but a fool, and a knave.

Vessel

Vessel has not dared to adventure after his prize, but given her up for lost.

39. Others again have been delivered on this wise, when that the enemy has come up with his chase, and been in very great and probable hopes of boarding of her, providence has thrown the dye of their expectations quite contrary, by sending a violent, and strong gale of wind upon them when all their sails have been out, insomuch that the *Pyrat* has either had his *masts* and *yards* broken with it, or otherwise been forced to hand his sail, and the ship that hee has pursued, being a stronger Vessel, has been able to carry more sail, and thereby has escaped.

40. Others have also been delivered by this means, and low kind of shift (when they have been put to it for to run indeed) by throwing over bord their *Boats*, their *lumber*, and their *luggage*, by which their Vessel has been much lightned, and drawn little water, and so out-sailed their pursuers.

41. Others again have escaped, when assaulted by an enemy in the night in an Harbours mouth, by a quick, nimble, and stout-hearted stirring of themselves in their cutting of their cable, and speedy loosning of their sails, by which means they have cleared themselves

This may be
the Mariners
Motto, *Vita no-
stra nunquam
molestis & pe-
riculis vacua.*

I will say of
this deliver-
ance, *Quanta
minimè curan-
tes, sunt in peri-
culo.*

Non cunctis homini contingit adire Corinthis.
he would, must do as he can,

He that cannot do as

from being boarded by an enemy.

42. *Others* again have been delivered on this wise (when they have been taken and over-powred with their enemy) their enemies have gone down very boldly to ransacke in the *Hould*, and quaff, and drink of their wines, with which they have been in such a merry vein, that they have not feared an after-clap, by, and from those that were there prisoners, because perhaps but few in comparison of them, yet notwithstanding, when they have been thus frolicking, and fuddling of it, they have courageously nailed down the Hatches; and brought them away prisoners into *England*, that thought to have carried them away prisoners into another Nation.

proponitur ipsa velocitas implicat. Hee is the likeliest man to get the spoylest out of a mare, that makes the most haste out of it.

Upon this deliverance I will say no more but this,
In labyrintho

43. *Others* have escaped danger, by enquiring of ships that they have met in their passage, and re-passage, whether they saw any *Pyrats* yea or no, and according to their directions they have altered their courses.

I may sing of this deliverance,

Invalens urbem formis, ubique sepultam. Latrantes molossi furam manifestas.

44. *Others* again have been delivered on this wise, when that they have sailed, or do travel single, and alone, in
Z thick,

I will say upon
this deliver-
ance, *Ibant*
obscuri sola sub
nocte per um-
bras. Virg.
Act. 6.

Or if you will,
Gygis annulum
habet. That
man is highly
favoured, that
goes through

the dangerousst Seas (invisibly) with his ship hung and covered
with the Cælestial curtains of providence's weaving.

Nautæ veluti
viscosæ aves
sequeantur illaque-
antur.

thick, misty, and foggy weather, then
cannot a *Pyrate* see them because they
are wrapt up in a cloud, and their way
is never a whit the worse for Navigati-
on, because the Sun shines not, or the
Moon and Stars appear not, provided
they bee but far from Land, and have
Sea-room enough, for their *Cord* is
their *Magnetick Neptune*, by which they
shape their course either night or day,
and by this means many a rich Mer-
chant-ship is secured, that would other-
wise undoubtedly bee made prize of.

45. Others have been delivered in
misty weather, but more especially at
its breaking up, when that *Pyrates* have
got the sight of them, so that when
providence has been pleased to *furle* up
the *foggy curtains* of the Heavens, that
have lain upon the face of the great
and wide deeps, the enemy being nearer
them than they were aware, has made
after them with all the sail that ever
could bee, but providence providing
another refuge for them, (in their flight)
some of the *English Friggets* have rele-
ved them. Having thus recovered one
(as soon as the Fog had broke up) out
the hands of an enemy, I could not but
look upon it (though the mercy were
not mine but anothers) with admirati-
on and affection.

46. Others

46. *Oubers* also have been delivered from their way-lying enemies in the Seas, by their curious and ingenious working, moulding, and forming of timber in the form and representation of Ordnance, and these being blacked and counterfeited, the enemy observing them to bee so well gund upon their quarters, that they have passed by them, and been discouraged to medle with them.

I will say of the poor Merchants, Qualis populea marens philomela sub umbra Amiffos quaritur fatuſque captos, Hec trembles,

47. *Oubers* again have been admirably delivered (when in *Greenland* and elsewhere) in their killing of wild beasts, as *Bear, Tyger, Wolf, &c.* in their intending to strike them mortally, many times they have stumbled and failed in their performance, and the wild beast observing of it, has leaped upon them and carried them away in their mouths, and others of their companions being not far distant, have seen these dreadful spectacles, and followed on very violently to rescue, and thereby redeemed their lives.

Sea men, the Lord knows my heart, your deliverances do much affect my which makes mee rake them out of the ashes of forgetfulness, why may not

I speak of them? Look into this *1 Sam. 17: 34.* and you shall hear *David* telling us how he was delivered, both from the *Lynx* & the *Bear*, two dreadful creatures.

48. *Oubers* have been wonderfully delivered, when in ships that have been on a burning, and blazing fire, when that the fire has run up the tarry shrouds and masts, and broke out at the port-holes in a most terrible manner, and

Z 2 never

never a boat on board left to preserve them, and to carry them away from the fire (for it is a common thing amongst the Mariners in such cases, to run away with the boat, and leave all the rest to the mercy of the fire) yet notwithstanding boats have been sent off from shore with all speed, and their lives have been saved.

49. Others have been delivered after this miraculous manner, when the ship hath sprung a dangerous, and an incurable leak, which could in no manner, art, and skil bee stopped, their lives being greatly hazarded, the Lord has sent unto them a fish, that has gone into the leak and made it up with its own body, as firm and as *sure* as ever the ship was before, to the admiration of all that were in the Vessel, insomuch that when they have brought the ship on shore, they have found the fish lying in the leak, as fast as any planck about the Vessel.

Now have the
Sea-men
trembled with
in themselves,
and their in-
ward desires
have been like
those of Moses,
Deut. 3. 25, I
pray thee let me
go over and see
the good Land
that is beyond
Jordan, that
goodly Mountain
and Lebanon. The Lord has given them leave to come safe on Land, when that they thought that they should have drowned in the Sea.

50. Others for want of victuals in their long voyages in the Seas, have been forced to put into strange and uninhabited places, into which they have come thinking to find relief, yet could they not see with their eyes neither *man*, *beast*, nor *fowl*, yet in some time tarri-
ance

ance there, the Lord has to admiration provided for them, insomuch that great flocks of fowls have been seen to come out of other parts, and light in those inhospitable places, where the poor people were like to starve, and lay them eggs in great abundance, and thus they did for many daies, till at such times they got supplies, and then the fowls went away, and left them, but not till then.

I may say of this wonderful preservation, as it is said of *Israel's manna*, *Joshua 5. 12.* Neither had the children of *Israel* manna any more, but they did eat of the fruit of the Land of *Canaan* that year.

51. Others have been no less wonderfully delivered, when sprung great and dangerous leaks, in time of dreadful storms they have been thrown upon the sands, and when thinking themselves past all hopes of being saved, God has turned all for good, by calming of the Seas, and winds, and also stopping of the leak, and to boot besides, both their ship and lives again,

The sight of this truth appeared to be no small mercy in my eye.

Seems not this to be the language of those many sands that lie up and down in the Seas, that sin has filled the great deeps with them, and many other unequal shallows, by which ships are most dreadfully perplexed, and ruined, many and many a time. If mankind had not sinned, nothing should have lain in his way to harm him in the Seas. As that curse (at mans unhappy fall) fell upon the whole world, *Gen. 3. 18.* to this day all grounds are cursed with Thorns, and Thistles, and so the Sea with thousands of Rocks and Sands.

52. Others again have wonderfully been preserved, when in boats that have been towing at a *Friggots* stern, the ships way being so furious, and violent through the Seas, the boats bows has

been pulled out, and all the men thrown into the naked Sea, some lying here, and some lying there, in a most dreadful condition, insomuch that hee that is a spectator of these lamentable accidents, would think that never a one of them should bee saved, and besides, it is a long time ere a ship can bee put upon the stayes when shee has her freshest way.

53. *Others* again, have been most wonderfully preserved, when storms have come down upon them in the dreadfulest rage that ever was seen, or heard, insomuch that their cables break, and are thereby forced from their anchors, and that which ponderates, and proves the greatest inconveniency in the circumstance, is their propinquity unto *Sands*, & being thus put to it in a Moonless, and Starless evening, it is something terrible, in respect that they are thrown upon them, and at every held the ship has laid her very *batches* in the water, and the poor men looking at every rowl that the Vessel should overset upon them. I have known some in this condition, that have lived, and got off again both with ship, and lives.

This seems also to be the language of all the in-Sea-lying Rocks.

We know that the *Mariner* would have us to depart the deeps, and lye in the bowels of the Earth,

with the rest of our fraternity, but truly here we are ordered for to lye, and to be a trouble unto mankind, that he might not have all the sweetness, safety, and security in his trading.

54. *Others* have been very admirably preserved, when sailing in the Seas without

without any mistrust or jealousy of Sands, or running on ground, yet has it pleased the Lord, to put into the hearts of some or other in the ship, and given them secret hints to sound the Sea, and no sooner have they fadomed their depth but the ship has struck, and by a speedy handling of the Helm, through the blessing of the Lord they have very narrowly escaped.

55. Others again have been wonderfully preserved in this respect, when they have unawares come on ground, or upon a Sand-bank, it has but been upon a smal point of it, whereas had the ship run directly upon it, shee had been lost without all recovery,

I cannot look upon any of these prementioned deliverances, but my

soul tels me, that there is the visible finger of the Lord in them. *Psalm 92. 6. A brutish man knoweth not: neither doth a fool understand this.*

The often sight of this precious deliverance (I hope) will lye warm upon my heart as long as I live.

But to break off, what shall I now say of all, and after all these remarkable, and notable deliverances? My thinks I cannot pass by the point that was laid down, without one short word or two of use,

1. Of *Reprehension*.

2. Of *Exhortation*.

Use 1. Of Reprehension. If it bee thus, That the Sea-man of all the

Z 4

men

The end of my gathering up these your mercies and deliverances, is only to stir up your hearts unto thankfulness, and to let the people that live on land, both see and know what God doth for you in the deeps, the truth of it is, these are buried mercies that I have been telling of, and such

mercies as have lyen in the grave of oblivion, where few have taken any notice of them (many of these I have gleaned up both from my own experience, and from the mouths of others that have been both good and pious) I never knew any one that ever undertook to write any thing upon this subject, nor to gather up the Sea-mercies that I have done. If they bee not savoury unto thee, or any that reads them, let me tell you thus much, it is an argument of a carnal heart,

men under the whole heavens (none excepted) is one that is both a partaker, and a seer of the greatest and remarkablest of temporal deliverances. How are such to bee checked, that out of blinde eyes, hard hearts, and sottish spirits, never look upon these pre-mentioned mercies and deliverances, as either mercies, or deliverances, but hurl them at their heels, and value them no more, than they do their old shooes. Did *Jacob*, Gen. 33. 10. undervalue his deliverance from the hand of his brother *Esau*, as you do? Did *David* look upon it as a small mercy, that hee had so good a friend as *Jonathan*? 1 Sam. 20. 36. Did the Apostle *Paul*, and the rest of those passengers that escaped that dreadful storm and shipwrack, look lightly, and think lightly of that deliverance? *Act.* 27. God knows you are men that are at this day trampling these mercies under your feet. Swine tread not corn, nor trample Acorns under feet more brutishly, than many do their deliverances at Sea.

Use 2. Of Exhortation. Bee perswaded to bee much in thankfulness, and more than ever you have been. *Ab souls!* consider what you owe unto your God, you are in so great a debt to him, that do what you can, you will never bee able to come out of it. I may say unto you in the words of *Job*, 33. 29. *Lo all these things worketh God oftentimes with man.* Even all those deliverances that I have been telling you of. Let mee press these things upon you.

1. *Acknowledge that it is the Lord and hee alone that hath wrought all these deliverances both for you, and for others, and that not for your merits, or for theirs, but his own mercies sake.*

2. *Praise his most glorious Name with your tongues, and call upon others so to do.*

3. *Obeey God the more in your lives, and intreat every Sea-man so to do.*

4. *Love him intirely in your hearts, and beseech every Sea-man so to do.*

5. *Depend wholly upon him in all your distresses for the time to come, and bid other Sea-men so to do.*

6. *Bee evermore in a diligent circumspection and godly fear of provoking of the Lord unto anger, and beseech other Sea-men so to do.*

Thanks laid out this way are laid up, *non perit* shall I say of them, *sed perituri*, *Eccl.* 32. 8.

The liberal man deviseth liberal things, and by liberal things he shall stand. One would think that he would the rather fall by being so bountiful, but indeed he takes the right course to thrive; Giving is the only way to an abundance, God looks not that mens thankfulness should come from them) as drops of

blood from their hearts, or that it should be squeezed out of them, as wine out of the grape; but that it flow from us as water out of a spring, as light from the Sun, and as honey from the Comb.

But

But to proceed, *Exod. 9. 30. I know that ye will not yet fear the Lord God.*

4. And lastly, If it bee demanded of mee, What is meant and understood by the *Lords Wonders* in the deeps, I shall give you my most humble thoughts in brief; before you had it, *Works* of the Lord, and now his *Wonders*; why, his Works which wee have spoken of before are wonderful works, and works and wonders in this place are both relatives and concomitants, and as they go, and may bee taken together, I shall say of them, *Deus conjunctis, nemo separat.* Such excellency and eminency is there in the works of the Lord, that a seeing eye cannot but look upon the meanest of them as matter of wonderment and astonishment. All the deliverances that have been presented, and now stand in view upon the *Stage* before the whole world, are nothing else but Gods wonders in the 'deeps, and all those fishes in the Seas, of which I have run upon, and told you of, are Gods Wonders in the deeps, viz. the *Whale*, the *Sea-horse*, the *Grampise*, and the *Sea-monster*, &c. Again, every wave is a wonder, and he that hath a seeing eye in a storm, may see tenthousand wonders, how one mountainous wave rowls, and follows in the heels of another, which make most dreadful, and amazing downfalls, and hollows, in so much that it is a terrible thing for a strong

strong brain to look out of a ship into them, and amongst them. Yonder is a wave a coming sayes the Sea-man that will bee with us by and by, yea and break in upon us, and in it comes over the ships waste; and when that is over, yonder is another a coming that will rowl over our *Poops*, and *Lanterns*; and when delivered from that, a while they sail, and by and by rises another billow that threatens to run over the Main-yard arm, which is four or six Fathom higher, and above the ship; in-somuch that the Mariner is exceedingly affrighted, lest that the ships decks should bee broke with that intolerable weight of water, and also of being run down into the bottome.

When the Seas are congregated into mountainous heaps (rowing tenants) ships are jetted up unto the heavens, and this is matter of wonderment.

But thus much shall serve for an account of those *Works* and *Wonders* that Sea-men do see in the Seas, and so I proceed.



Verf. 25. *For hee commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.*

IN our handling of these words, I will not stand upon that curious, quaint, and fine-spun division that might bee made of them (beleeve mee the *Sea* will not permit it) onely thus much I shall promise, to give you all that

that this Scripture will afford us, and that which is materially in it.

In the words then you have these two things.

1. *Gods Sovereign and Supreme power,*
2. *The creatures ready and willing obedience.*

The Seas, like the Heliotrope or your (*solsequis flores*) Sun following flowers, which stand constantly gazing and opening unto the Sun from whom they draw their life and nourishment, even follow the blowing & blustering winds if they be stiff and strong, they make the Seas for to rage and roar.

For *hee* commandeth, &c. The particle *for* in this verse is used as a note of the effect or sign, and in our common speech when wee would exprels our selves in something that others are either ignorant of, or desirous to know, we then take an occasion to proclaim it, and say, yonder's ships in the *Offin* of the Sea, for I see their white sails, and yonder's Guns fired to wind-ward, for I see the smoak flying, and ascending; so that wee may read the word thus, *Because hee* commandeth the winds to blow, *therefore is it that the waves are lifted up.* When the winds have blown hard in the remote parts of the Seas, whether in the *East, West, North, or South*, the effects thereof are usually seen in far distant parts of the Seas that that storm never light upon, for the winds disturb the Seas by blowing upon one part when they travel not the half way; nay it may bee that a storm that hath fallen upon the Occidental Seas, is felt and seen (in the South, though many hundred miles from it) by its rowling restlessness; the *Hebrew Expositors* read it, *How hee*

commandeth, and raiseth, that is, maketh to stand, &c. And indeed none see how the Lord raiseth up the stormy wind but those that go down into the Sea, these see the dreadful billows that bee at such times upon the face of the deeps.

All that I finde now either remarkable, or observable in the words, is this.

I. *That the great God hath all the creatures at his command.* All the creatures (both the *Magnalia*, and the *Minutia*) throughout the whole universe, are at Gods command, to come and go, and go and come at his will, and pleasure. Nay let the errand bee what it will, they will perform it if but commissioned from him to go about it. If that hee say but unto the winds, Go, I will have the Seas thrown into heaps, hills, and mountains; how quickly is it done? and when the Seas were but even now on a sweet, smoothe and silver calm, they are upon an instant thrown into dashing and dreadful clashing waves. This Wind-army when the Lord stands in need of it (may I so speak) or hath service for it to do, it is presently upon the march to run and dispatch his errands, whether of indignation, or of mercy. If that the great

1. *Observ.*

There be storms which fall upon the sandy plains in Egypt, that bury many thousands of travellers that pass over them. The least gas in the air, but impowred, and set on by God,

shall choke one, as it did once a Pope of Rome, a little hair in milk strangle one, as it did a great Counsellour in Rome, a little stone of a Raisin stop ones breath, as it did the Festiſhal Pipe of Anacreon,

Lord

When God is about to fight against a people, all the creatures will march in rank and file against them, the *Drum* of Gods wrath is no sooner struck up, and the *Trumpet* of his indignation blown, but the creatures are up in their arms.

Lord General of Heaven and Earth, the great supreme Commander of the winds, will have them to destroy a people, to throw down their houses on land, or break their ships at Sea, it is quickly done, 2 Chron. 20. 37. *Because thou hast joyned thy self with Ahaziah, the Lord hath broken thy works, and the ships were broken, that they were not able to go to Tarshish.* Nay, the *snuff* of a candle, a *tile* of an house, a *crumb* of bread, a *Cherry-stone*, hath been impowred to mortalize man. God wants not for means to punish the wicked divers wayes, his servants are in every corner of the world, let a man travel what way hee will, hee hath a *rod* in every angle of the universe to lay upon their backs, and that will follow them at the heels. God is Lord General in chief, and all the creatures are his hosts and servants; if hee say to the *Plague, Fever, Ague, &c.* Go, and fall upon such a Town, Country, or person, it is gone. The untuly Sea tamely stands still, if God command it, and lovingly opens its bosome to entertain the Israelites. The *Sun* goes backward at his command, Josh. 10. 12. The greedy and cruel Lions are quickly muzzled, and grow gentle at his command, Isa. 38. 8. *So the Sun returned ten degrees, by which degrees it was gone down.*

The course that I shall now shape in the handling of this Proposition will be

bee to inlighten you further in this *The four wind-*
truth in a parcel of very clear eviden- *armies of the*
ces. This Wind-army of the Lord, *world.*
then (as I may properly call it) I shall
rank, divide, and marshal into four
Squadrons, because they lye *quartered* in
the four corners of the world, at a great
distance from one another.

1. The first is *quartered* in the *North*,
and it is a very terrible Army when it
hath a commission, and is set on by
God, *vi & armis*, as wee say, it makes
the Seas under the *Artick pole*, and else-
where, to *snore* again, and if it doth not
exocution enough in that quarter, bee
can give it command to advance on to
the *North*, and by *West*, and do his will
there, and if not in that place in the
North North-west, and there shall it
stay and blow, and accomplish his
ruining work upon ships even as hee
pleases; and if not in that place, on it
marches into the *North-west* and by
North North-west; and if not there, on
it goes again into the *North-west* and
by *West, West, North-west, &c.* *Who so*
is wise will observe these things., *Plal.*

107.43.

2. The other lyes *quartered* in the
East, and it is no less potent and power-
ful than the other, but doth presently
at the sound of Gods silver Trumpet
(*conspurgere in arma*) rise up into arms,
and military postures either to break
ships, or to throw the Seas into *pyrami-*
dical

Be advertised
all ye grace-
less Sailors
that go in the
Seas, that think
your selves
(because you
have good
ships under
you) so safe,
and so secure,
that neither
God, Winds,
nor Devils,
can harm you;
alas, if God
commissionate
impower, and
set his on one
of these Wind-
armies upon
your backs,
you would not
be able to
stand under
the blows of it, it would either tear your ships to peeces, throw
them upon the shore, the Rocks, and Sands, or else sink you down
right into the bottoms, where you should never bee seen, nor heard
of more.

dical hills, and mountains, and this Ar-
my wheels as easily about to serve the
Lord in any part of the world, as the
flaming sword did to keep the *Garden of
Eden*, Gen. 3. 24. If it bee not service-
able enough (either to do good or evil in
the Seas) in the *East* and by *East*, it will
advance on into the *East*, *South-east*,
and if not in that place, it will go on
into the *East* and by *South*; and again,
if the Lord will have some Vessels or
other ruined and drowned, it will wait
upon his pleasure in the *East*, *East* and
by *North*, and from thence again to at-
tend upon his sacred and most holy
will, it will bee in the twinkling of an
eye, in the *East*, *North-east*, I, and round
about the Card if hee pleases, to break
ships in any part of the world whatso-
ever.

3. The next *Army* is quartered in the
West, and it is as blustering and stormy
as the rest, and when it has pleased the
Lord to suffer this *Army* to draw the
sword, many ships have perished in the
Seas by it, and been both forced on
shore, and also unmercifully, and irre-
coverably thrown upon the *Rocks* and
Sands of destruction. This is one of the
great, supreme Lord General's attend-
ants,

ants, and is ready at hand to bee his messenger, either of good or evil, where the great Sovereign of Heaven and Earth shall appoint him, either to take ships and break them in the *West-South-West*, or if not there, in the *South-West* and by *West*, &c. *Psal. 107. 43. Who so is wise will observe these things.*

4. And lastly, The other *Army* lies quartered in the *South*, and this oftentimes is (very commonly) the fiercest and furiosest of them all, insomuch that it makes the Seas run mountain-high, and lye all upon a bubling froth, and curded foam. This *Army* marches one while into the *South*, and by *East-South*, and by and by, into the *South-East*, *South-East*, and by *South*, &c. and is very ready and attentive to carry on the Lords designs, either for good or evil.

There is both a wonderful vertibillity, and also variableness in the winds, one while they are here, and by and by they are there, *Eccl. 1. 6. The wind goeth towards the South, and turneth about unto the North: it whirleth about continually, and the wind returneth again according to his circuits.* Oh what quick eyes, hearing eares, ready feet, strong arms, (may I say) has these four-wind armies to go, yea run, and fly upon Gods commands? What mote frequent than to hear this amongst the Mariners, Wee were shipwracked when this

A 2 Northern

This *Army* may be called *negue-dare* *finer night* *gare.* Sometimes it will neither suffer ships to sail, nor to keep the Sea.

If that an Italian General could say, (when one of his Nobles

complained
unto him of
their want of
men) I can
have all Italy
up in arms
with one stamp
of my feet up-
on the Earth.
What do you
think then of
the Lord? can
hee have
all his forces
both in Hea-
ven, and
Earth, up in
arms, and
sooner than
Armies of men
can bee, at the
sound of trum-
pet, or at the
beat of drum?

If one Angel
could do thus
much, what
could not
Christs twelve
Legions have
done upon the
wicked Jews?

Northern wind-army lay in the North
North-West; and wee lost our ship says
another, when the *Eastern wind-army*
lay in the East and by South, &c. and
wee lost our ship says another, when
the *Southern wind-army* lay in the South
and by East, South, &c. and wee lost
our ship seems another to say, when the
Western wind-army was upon its march
in the *West South-West*, &c. But to pro-
ceed, I will run on in a few more par-
ticulars; as God has wind-armies at
command, so has hee many other
strange, unminded, and unobserved ar-
mies, to march into the field against a
people, when hee pleases.

1. God has his Angel-fighting-ar-
mies, some whereof are good, and
other some are bad, 2 Sam. 24. 16. And
when the Angel stretched out his hand up-
on Jerusalem to destroy it, the Lord re-
penteth him of the evil, &c. 2. King. 19.
35. And it came to pass that night, that
the Angel of the Lord went out, and
swore in the Camp of the Assyrians an hun-
dred fourscore and five thousand, &c.

2. The Lord has his Sun, Moon, and
Star-fighting Armies, and this is ano-
ther sort of army, that the Lord has
sometimes mustred up, to shew his
mighty Power, and these are called the
Hosts of Heaven, Deut. 17. 3. This
Host was up in Arms in Joshua's time,
Josh. 18. 12, 13.

But some may object and say, this is
something

Something strange, how should the *Sun*, the *Moon*, or the *Stars* fight?

I answer, God may take away the use, the benefit, the light, and the influences of them, and in this sense the battel will bee found too hard to escape in.

3. The Lord has his men-fighting-armies at command, *Exod.* 12. 51. By these did the Lord bring *Israel* out of *Egypt*. The wicked are Gods sword, and his Armies, *Isa.* 10. 5, 6, 7. *Jer.* 25. 9. God has Armies of men, both good and bad; and when hee pleases, hee can presently arm them, and send them upon errands of ruine and destruction against a Nation.

4. The Lord has his water-fighting-armies at command, *Gen.* 6. 17. And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every thing that is in the earth shall die.

5. The Lord has his fire-fighting-armies at command, *Gen.* 9. 24. *2 King.* 1. 10. *Levit.* 10. 2. And this Army shall bee up in arms, either in ships at Sea, or Houses, Towns, and Cities, on Land, to set them on burning flames.

6. The Lord has his air-fighting army at command, and when hee is pleased, (and displeased with a people) hee lets flye the arrows of pestilence out of the strong bended bow of his fierce wrath, and irresistible indignation. He

A a a

can

can infect the aire (*Numb. 16. 46.*) and this arrow shall neither flye over nor short, but hit the white, the person, or the persons, that the Lord aimes at; whether they bee Towns, or Cities, Nations or Countries, this contagious air shall lay sledge unto them, and over them, and the Sun shall not bee able to drive it away, nor the winds to sweep it away, and this stinking aire is able to stifle all, whether in Towns, Cities, or Countries, if hee do but impower it and set it on.

7. The Lord has his Hail-stone-army at command, this Army was up, and on foot for God in *Joshua's* time, *Josh. 10. 11.* I would all the Drunkards, and Swearers, that are either in the *States* or Merchants Service, would tremble before the Lord, and bee in fear lest their pates should bee broken with hail-stones out of the Heavens.

Take heed
Sailors, how
you sail to and
again in the
Seas, with
hearts full of
guile, hands

full of blood, tongues full of lies, and heads full of sinful projects, and unreconciled men to God.

8. The Lord has his Earth-fighting-army at command, *Numb. 16. 33.* *And the Earth opened her mouth, and swallowed them up. and their houses, &c.* Take heed Godless man, how you walk on Earth, lest at every step thou takest, the Earth open to bury thee alive for thy drunken, and swearing life.

9. God has his fighting Armies at command,

command, out of the meekest and contemptiblest *minutilla's* that are, and these shall come in as good regimental and warlike order, as the Souldier at the sound of trumpet, or beat of drum, viz. *Lice, Frogs, Worms, &c.* How have these adventured into Kings Palaces, and who gave them that boldness? These broke in at the windows, ranged like rude Soldiers into every room belonging to *Pharaoh's* house, *Exod. 8. 6. & 16. 17. Acts 12. 23.*

10. God oftentimes makes Conscience a terrible, gnawing, and fighting Army, and this the great God of Heaven has command of, to send a tormenting Hell into it; who is able to stand in the face of this battel? This enemy shoots through, and through. *Job* could not stand in it, for hee cryed out, *Have pity upon mee, have pity upon mee, Oh my friends, for the hand of the Lord hath touched mee.* But to proceed.

There is one phrase in the words before us, that would bee a little opened and explained.

1. What wee are to understand by a *Stormy wind.*

2. What the effects of it are.

3. I find that Scripture is delighted to speak of this very vapour, *Psal. 148.*

4. *The Stormy wind fulfilling his word.*

The fierceness of this creature is little known, and as little understood, sup-

Of that force some storms are known to bee of, that they will over-

turn houses on
Land, and
rind up trees
by the roots,
1 King. 19. 11.

Sambelicus sets
out the
strength, the
force, and the
power of the
winds, when
hee tells us,
how whilst
Cambyfes and
his Army fate
down to din-
ner in a sandy
desart, a dread-
ful storm arose,

and beat up the sandy mountains about their ears, and became as
so many *Sextons* to delve the graves of the greatest part of his
Army for them. This vapour sets forth the great power of
God, let those therefore that go upon the Seas, learn to fear the
Lord, lest hee bury them in the deep.

posed, and imagined to be so terrible
as it is (I mean) to those that live on
Land, and are far from the view of the
dreadful, and military force and power
that is in it; but it is too well known to
those that live in sailing, and floating
houses upon the Seas. The word *Stormy*
wind comes from a borrowed mo-
taphor from the Soldiary, and Land-
Armies, who will, when they do assault,
and storm, either Forts, Towns, Castles,
or Cities, even lay on their greatest force
of Men and Ordnance, and then is there
the greatest frowns in their faces, and
palpitations in their hearts.

It is called here a *Stormy wind*, in op-
position to smooth, gentle, and benign
gales and winds: as the Sea was but ev'n
now in a fair, temperate, and moderate
calm, so that the smallest boat might have
rowed to and again in the Seas, now
cannot scarce the greatest and strongest
ships live in them, but are in perpetu-
al jeopardy of being drowned.

1. What the effects of a *Stormy*
wind are, and these are twofold.

1. Litters up of the waters.

2. Sinkers or ruiners of ships.

1. The word *littering up*, has its coun-
tenance

tenance the clear demonstration of this like borrowed *Metaphor*, as it is with, and amongst men that are proud, high, and haughty, (and of an *Elephantium* *be-minis* *genus*) who will lift up themselves, strut, look big, speak loftily, and magnify themselves, or else from those *Serapades* which they have in the *Austral* parts of the world, by which they will hoyst up their malefactors many fadoms high, and then lower them down again with the greatest violence, that their weighty bodies can descend withall. After this manner are the ships lifted up in storms, that use the Seas, and as violently thrown down again. As the potentest military power is seen to put his enemy unto flight, as great, I and greater disorder doe the Seas run in, and flye before the stormy winds.

So dreadful
are the down-
falls that are
made in storms,

that they seem to outstrip the deepest *Vallies* that sit under the cloud-ropping, and cloud-imbracingest mountaines that bee in the world.

2. Ships are oftentimes cast away by them, *Acts* 27. 41. *And falling into a place where two Seas meet, they ran the ship a ground, and the fore-part stuck fast, and remained unmovable, but the hinder-part was broken with the violence of the waves.*

And again, storms end in the debilitating and disabling of ships,

That all perileous storms, and ship-wracking Tempests are both of the Lords raising 2. *Observat.*

A 2 4

ing

What are
Storms but the
uttering of
Gods voice in
wrath, and
judgement
upon the Sells?
If the winds
blow harder at
some times
than their or-
dinary course
is, which is
most useful &
profitable unto
the Mariner, it
is no other but
a curse, a
judgment, and
a token of the
Lords displea-
sure: But
where is the
Sea-man that
believeeth this?

ing and sending, for her commandeth, &c.
If this point stand in need of proving,
I will make it out both pregnantly, and
sufficiently, that the Lord lays claim to
it, and challenges his propriety in it, and
so consequently that it is his act, and
none but his; therefore that I may not
put you off with words, I will throw
you in these inlightning, and doctrine-
confirming Scriptures, *Psal. 147. 18. Hee causeth his wind to blow, and the wa-
ters flow. Psal. 148. 8. Stormy wind ful-
filling his word.* That word of his that
God has, and will fulfill, many times
may bee sinking and perishing (for
ought I know) as well as floating and
keeping above water. The Lord has
the winds at command to bee his exe-
cutioners, and administratours, either
of destruction, or preservation; hee it
is, and hee alone, that finds them with
employment. *2 Chron. 20. 37. And
the ships were broken, that they were not
able to go to Tarshish.* May bee many of
them were hurled into the bottom of the
Sea, and others of them thrown upon
the Rocks, and Sands.

But to speak shortly now, and yet ex-
actly unto the interest of this praegoing
point, I would then have all the Sailors
in the world, to conclude upon this
ground of truth, that all stormy and
tempestuous winds are of the Lords
raising and sending, and that hee is to
bee acknowledged in them; and here-

in

in I would have you to soare far higher than the natural causes of things. It is said of the Earth, that it is given by God unto the children of men, *Psal.* 115. 16. But the winds the Lord keeps in his own hands, to move, and flye to and again, this way and that way in the Heavens, even as it pleaseth him best, to do this, and to do that, and their dependency is in the heavens; no creature has them at command, but God solely, and properly, for every Tempest that comes, has as it were an expresse command from the Lord, and that under both hand and seal, and if the winds should bee questioned and summoned in to give an accompt of the sad perils they throw the Mariners into, and the many shipwracks, and great and innumerable losses they put them to year by year, they would tell such as should demand an answer of them, that they had order from above, for so doing, and that sin which abounds in ships was the onely cause of those fatal, and ominous ruins, and desolations. But that I may give you the grounds of this Proposition, you will in the end (I question not) bee fully satisfied about the Lords proceedings in this manner.

1. Because God would shew his Divine displeasure and indignation, against that sinful, and ungodly generation of people, that go in the Seas. Seamen, you may conclude it, that there

Hes that drove man out of *Paradise*, both dorth, and can drive graceless wretches out of the Seas, and hurl them upon *Rocks, Sands,* and *Shore.*

The *Rocks,* the *Sands,* and the *Winds,* I may fully resemble unto the *cherubim,* and the flaming sword that was placed at the *East end* of the *Garden of Eden,* *Gen.* 3. 24. Which turned every way, these are ready at the Lords command, to break ships in the *East,* in the *North,* and in the *South,* or in the *West.*

1. Reason,

is never a storm that comes down upon the Seas to endanger you, but God is exceedingly angry with you; what more frequent than to hear this out of Scripture. *Psal. 7. 11. That God is angry with the wicked every day.* If God be angry with the wicked every day, then I will pawn my salvation upon it, that hee is not pleased with you every day.

But Sea-men, to fasten this truth upon your spirits, and to drive it into your heads: pray consider what a dreadful storm the Lord sent out after *Jonah*, when hee sinned against him, and provoked him to anger, *Jonah 1. 4. But the Lord sent out a great wind into the Sea, and there was a mighty Tempest in the Sea, so that the ship was like to be broken.* Did not *Jonah* now, and those Heathen that hee sailed amongst, acknowledge that that storm came upon them, for their sins? This was more than ever I heard English Sailor say, or confesse in all my life, (during that too long time I have spent amongst them) where is the Sailor that wil say, when the masts are a going down by the board in a storm, or the ship is a going to be cast away upon the Rocks, or upon the Sands, and shore, what is the Lords design now? Some iniquity or other is amongst us, some carnal filthiness, some stinking and abominable impurity that wee have not been humbled for, nor turned

turned from, that has brought this misery upon us: now are our lives jeopardized and at the very stake: by reason of that sweating, drinking, and audacious gracelessness that is amongst us. I dare bee bold to say it, that the ungraciousness of that generation of People that goes down into the Sea, and is amongst them, does put the Lord many and many a time to rouse up his wind-Lions, or wind-Eagles to flye about their eares, with a raging austerity, and heart-daunting cruelty, yet notwithstanding this generation cannot bee got to abate in sweating, reform in drinking, and return from their filthy doings.

Seems not this to bee the language of old Romans, Isa. 1. 24. Ah, I will ease mee of mine adversaries, and avange mee of mine enemies.

Sailors, if ever you would travel the Seas with safety and freedom from storms and Tempest, follow the Example of the wild-geese that fly over Caucasus where the Eagles roost, lest they should bee heard in their gagling, they will not take any such flight or voyage before their mouths bee well crammed with pebbles, and then they know that they are far enough out of danger. If you would not now have God to send down storms upon you, let him not see you drunk, nor let him not see you profaning of his holy Name, yea bee sure of this, that you never let him hear you swearing.

I am confident, were you but an humble, and a godly sort of people, neither beasts of the field, the Seas you
living

swim in, and the winds that are above you would never hurt you so much as they do, and so you should find more peace, more quiet, and less dread, and terrour than now you do. What is it that sin will not do? it will batter down Cities, Nations, Towns, and Countties, and lay them level with the ground, and therefore well may your sins bring many ships to ruine, *Hos. 4. vers. 2, 3.*

I have read a notable passage of some Heathens, who when at Sea, and in a very dangerous

storm, where they were all like to bee cast away, began every one apart to examine themselves, what was or should bee the reason of so dreadful a storm, and after they had cast up all by querrying with themselves, what have I done, and what have I done said another, that has occasioned this storm, it amounted to this, they remembered that they had *Diagoras* the Atheist on board, and rather than they would perish, they took him by the heels and hurled him over board, and then the storm ceased, and the Seas were at quiet with them. If any one would ask mee now, what is the reason that the *State-ships* meet with such hard storms, and so many Sands, and dangers, I should tell them, this it is, because they are so full of filthy Swearers, Drunkards, and Atheistical Adulterers: These have made my heart for to tremble, more than all the dreadful storms that ever I have been in, in all my life.

It is that profaneness that is amongst you, that puts the Lord upon suffering of your ships to blow up, and to fall upon Rocks, and Sands, &c. Think not that the strongest ship or ships in the world, are able to keep you from drowning, when there is nothing but swearing and carnal filthiness amongst you. It was but a foul mistake, and also a carnal conceit, that *Dionysius* was of, that great *Sicilian* Tyrant, when hee

hee said, that his Kingdome was bound to him with chains of Adamant, for time soon confuted him. Is there not now as strong a conceit in you about your valour, and the strength of your ships? Alas one sturdy storm will make them rock and tremble, I, and carry them unto the bottome, or throw them upon the shoar, if but licensed and impowred by God. The strongest walled Cities in the world cannot keep judgement out if sin bee but within, neither are they sufficient Canon-proof against the Arrows and Canon-bullets of an heavenly vengeance; the height of a Cities proud-daring, and out-braving Turrets, may for a time keep the earth in awe, but they cannot threaten heaven, nor stand it out against the Lord; the sinfuller a City, a Nation, a Country, a Ship, or Family is, the weaker are they, and the more do they lye open to Gods dreadful thundring and lightning upon them, *I/4.40.15.*

I will tell you of a story that will make your ears to tingle when you have heard it, and it is of that famous City of *Jerusalem*, which was the glory and beauty of the whole earth; It thought itself so strongly fortified, and manned within, that there were an impossibility of ever being stormed, and ruined, but alas, sin being in its full weight within, set open the sluices, and flood-gates of Gods displeasure

What is it that God cannot do, who is able to marshal, and draw into a body even all the scattered forces that lye upon the face of the Creation together, and draw forth their vigour & vertue, and so arm them, and that which is more, set on every degree of that vigour & force that is in the creature according to the strength

of his own powerful Arm? Gods anger is able to change and alter the very nature of all creatures, yea the smallest and the weakest, and feeblest of them shall not onely go, but run upon Arrands of Destruction, in obedience to their chief Generallissimo, who can empower and commission for services of the bloodiest severity that may be.

pleasure, and so let in the raging surges of the sea, and intestine wars, and brought it unto a heap of stones, and to an uninhabitable place. After *Titus Vespasianus* Souldiers had set the Temple on fire (it was observed) all the industry and skill that ever could bee used, imagined, or thought on, could not quench it: *Titus* (sayes the history) would gladly have preserved it, as one of the worlds great wonders, but it could not bee, such was the fury of the fire, and the rage of the Souldiers, both of them undoubtedly set on by God, so that the fire would not bee extinguished when they threw in both water, and the blood of the slain into it. *Josephus* tells us, that *Herod* the King had for eight years together before the ruine of it, employed ten thousand men at work to beautifie it. This was a very glorious thing, yet how quickly brought down for the sinfulness of a people? *1 Cor. 10. 11.* Now if these things came upon them for sin, and feckirity, my application is this, in short, to you that use the Seas, Take heed that your sins bring not

Storms,

storms, shipwracks, and fires upon you when you are in the Seas far from any land: If you ask the reason why this famous City was destroyed, the answer is easily returned, It was for sin: And if you ask what is the reason of such and such Towns, and Cities in the world have been fired, the answer will bee, That sin was the cause of it; and so consequently of the ruine of all your ships.

2. Because God will shew his power, and let nothing-man know what a bubble, a flower, a helpless creature man is in the hands of his Maker. *Mark*, 8. 24. *And behold there arose a great tempest in the Sea, insomuch that the ship was covered with the waves, but he was asleep, and his Disciples came to him; and awoke him, saying, Lord save us; we perish.* Proud man is very prone to ascribe that to himself which is absolutely and properly due unto the Lord, and therefore God would undoubtedly teach man thus much in storms, that there is no wisdom, art, skill, or strength can carry him out of his dangers, but it must be God alone that must do it for them. But many Sea-men are like to *Aprius* (that Egyptian Tyrant) in many of their storms and dangers, of

Reason 2.

Proud men oftentimes priding of himself with high thoughts of himself, what he is in point of wisdom, parts, art, and skill, but when God puts him so

the trial, hee is a meer nothing; *Bulla, vitrum, glacies, fœx, fœbulæ, fœx, Umbra, Cibus, pulvis, vis, fœx, et nihil.*

whom

Behold what
weakling the
Sailor is in a
storm. Isa.
33. 23. Thy
sackings are
loosed, they
could not well
strengthen their
stay, they could
not spread the
sail.

wherein it is said that hee was grown to
such an height of pride, and impiety,
and contempt of God, that hee pro-
fessed that hee held his Kingdome so
safe, *Et id nemine Darum, aut hominum
sibi eripi possit*, that neither God, nor
men could take it from him; but hath
not God let you see an end of your
vain thoughts and imaginations, many,
and many a time? and have you not run
upon sands when you have purposed to
come well home? and have you not
at other times run on rocks, and gone
into the very bottome amongst the
dead, when you have both confidently
thought and said, you would come
safely to your Ports? God oftentimes
sufficiently convinces you what you
are in your own strength, and wil-
dome without him.

But to proceed.

Reason 3.

Nullus est natus
ex natura,
nisi peccator,
Sailor, thou
and every one
is born for no
other thing
but for repen-
tance, and
the Lord knows there is none in the world, or under the whole
heavens that repents less than thou dost.

3. Because God would have some
humbled. God was forced to send a
storm after *Jonah* before hee could get
him to buckle to his work, *Jon. 2. 1. Then
Jonah prayed unto the Lord his God out of
the Fishes belly*. Rugged storms will both
dissolve men, and cause their eyes to
run down in rivulets of tears; yea it is
an argument of a good heart to bee
afraid of Gods righteous judgements,
when the stormy winds are out upon

in the

the

the Seas: Good people, look upon them
as no other but the sword of the Lord
that is drawn out of the Scabbard of his
indignation, which hee waves to and
again, over, and upon the face of the
great deeps, which puts them upon
begging and praying upon the bended
knees of their hearts, that God would
put it up again.

4. Because God would have some
converted; It is very probable and appa-
rent (*Job 1. 16.*) that that storm that
came down upon the Mariners, proved
their conversion. *Then the men feared
the Lord exceedingly, and offered a sacri-
fice unto the Lord; and made vows.* Now
they feared God whom they never
owned, knew, nor feared before. Storms
have been the first converting Sermons
that many a man ever met withall. Yea
God hath met with them in a storm,
whom a Sermon out of the Pulpit could
never take, nor reach. I, many have
been taught in a storm, that have stood
at as great a distance, and in as much
opposition to God and his word, as
Atahin that Indian Prince once did to
Fryar Vincents book, which hee pre-
sented to him, withall telling him that

Reason 4.

Truly God is
forced to do,
and deal with
Sea-men ma-
ny times, as
Land-men do
with unruly
Jades; and un-
backed horses,
when they
have a minde
to take them;

they must drive them up against some ledge, gate, or bank, where
they can neither get forwards, nor backwards, or else they can ne-
ver halter them. If God do not send down rowling storms upon
the Sailors heads, that even threaten to rend both heaven and
earth, I fear they will never return, nor come home to God.

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it

it was a small Treatise of all the mysteries of salvation, heaven, and hell; hee looked upon it, and told the Gentleman, that hee saw no such thing in it; asking him withall how hee knew it. Many who have heard the word, and have said in effect they saw no such matter in it as the Preacher tells them of, have been taken napping in a storm. God sometimes takes here one, and there one napping in a storm, that could never bee caught in a calm. The word converts but few at Sea, but a dreadful storm may fetch in them whom a Sermon could not reach.

All ground is not alike, some must have a shower, some a clodding, neither is all wood to be used alike, some will split, and other some must be taken in the head with wedges and beetle.

Reason 5.

Sailors, the Seas are turbulent because of you, the winds above

Truly one would think that one of those fearful, and most dreadful storms that fall now and then upon the Seas, were, and should bee sufficient to turn the heathenest Sailor that is in them into a very good and gracious Christian. *Quadam fulmina, ac ut ferrum liquofaciunt*, Some Thunders will soften both Brasse and Iron, and that is an hard heart surely that is not melted, and converted before the Lord in those loud thundering claps of storm and tempest.

5. Because Sinners, Swearers, and Drunkards are in ships. It is nothing but the infinite mercy, goodness, and undeserved kindness of the Lord, that every day in the Seas is not a stormy, a gloomy and a dreadful day, as long as our ships are full of *Diabolus's* and drunken *Zeno's*, &c. I am confident there is more

more danger in going to Sea amongst the unfavoury crew that is in ships in *Eng-land*, whether Merchant, or Men of War, than there was for *Jonah* to stay in a stinking *Sodom*, and yet in very deed he had been burnt, if the two Angels had not come down from heaven to give him warning, and to usher him out of the City, whilst fire-balls were making in heaven, *Gen. 19.* The Mariners that carried *Jonah* had like to have lost their lives, what then may one expect in going amongst Sailors, that are as full of sin and filchiness, as a Dog is full of *baits* and *fiar*.

thunder, and roar more over our heads every day than they would, the skies are cloudy, thick, and foggy, because of you; and the Sun doth not give his light unto the Sea, we take not our enemies in our chafes, because of you, neither do we, nor can we bring you were but

thrust down with that violence as we might, if good, and gracious.

6. To put faith on work, Christ was *Reason 6.* resolved to try *Peter*, *Matth. 14. 29, 30.*

But when hee saw the wind boysterous, hee was afraid; and beginning to sink, hee cried, saying, Lord, save mee.

Christ soon saw the weakness of his faith. It is a strong faith that God delights in, and indeed the greater the strength and boldness of it is in God, the more it makes for Gods honour, declaring him to be All-sufficient, in the worst, and greatest of dangers. Hee that is faith-proof, may go with comfort to Sea, whether to the East, or to the West, to the North,

The German drinks down his sorrow, the Spaniard weeps it away, the French man sings it away, and the Italian sleeps it away; all these are but sorry shifts, but if thou hast faith in

God in stormy times, this will make thee sweeter melody in thy soul, than all the filling jigs of Musick in the world.

Bb z

of

or to the South; nay such an one ma-
adventure to imbrace the *Artick* an
Antartick Poles, when as a faithles per-
son is but like a Souldier without hi
arms. Get this grace of faith, and thou
wilt then see that all thy safety is in
God, that hee is thy only *inua*.

Reason 7.

When *Caro's*
Souldiers were
discouraged
in their match
through the
Desart of *Ly-*
bia, because of
thirst, heat,
sands, and
serpents, he
makes this
speech unto
them, Come
my friends,
and what my
Souldiers, im-
patient and
discouraged?
these are all
pleasant to a
valiant man;
and to all the storms, hazzards, and dangers that Sailors meet
with all, to them that are both valiant and patient.

7. That patience may bee set on
work. What a rare speech was that of
Paulinus when under that great trial,
when the savage *Goths* had invaded the
City *Nola*, and ranlacked it, and taken
from him all his richest goods out of his
house and coffers. hee yeelded not unto
the stream of sorrow which might have
carried him down into the gulf of des-
pair, but striving against it, hee lift up
his hands to heaven after this manner,
Domine, ne exerceat propter aurum &
argentum, ubi enim omnia sunt mea tunc.
Lord (sayes hee) let not the los of these
things vexee mee, for thou knowest that
my treasure is not in this world; here
was patience exercised. The grace of
patience is evermore in this world both
at Sea and Land upon the trial, and
sanctified trials both do and will ever-
more leave in the soul a tranquil calm
and quietness. *Heb. 12. 11.* Now no
chastening for the present seemeth to bee
joyous, but grievous, nevertheless, after-
ward it yeeldeth the peaceable fruit of

right-

righteousness, and them which are interested
thereby. This is Patiences language, *Plura
sunt tolleranda*, there be harder storms to
bee undergone. *Job 13:15. Though bee slay
mee, yet will I trust in him*, as if hee should
have said, Should an harder storm
come upon mee, I would bear it with-
out murmuring. Patience will bear
every thing quietly, and sit as mute in
the Sea in time of storms; as that *Egyp-
tian's* goddess whom they call *Constance*,
which they paint upon a rock standing
in the Sea where the waves come dash-
ing and roaring upon her, with this
Motto, *Semper cadens, Stormus shall not
moue mee*. Certainly all repining comes
from an unmortified and an un sancti-
fied spirit; the fault lyes not in any con-
dition how desperate soever, but in the
heart, because the heart stoops not to
it.

8. To set prayer on work, If fire bee *Reason 8.*
in straw, it will not long lye hid; if
grace bee in the heart it will appear in
time of storms; and this is the method
that God uses many times to put Sea-
men upon prayer. *Isa. 36. 16. Lord, in
trouble have they visited thee; they poured*
But the great
Philosopher,
falling over
some small
arm of the
Sea amongst
the Mariners,
at that very
time there fell a most dreadful storm amongst them, insomuch
that the ship he was in was greately endangered of being cast a-
way, and the Mariners falling to their strange and confused kinde
of prayer and worship, the poor Philosopher could not indure
it, but calls to them, and threatens them to hold their peace,
lest the gods should hear them, and he should thereby save the
worke for them.

act a prayer when thy chastening was upon
 show. Isa. 33. 2. O Lord be gracious
 unto us, we have waited for thee; be
 thou our arm every morning, our sal-
 vation also in the time of trouble.
 Storms are like the tolling of a Bell in
 a ship, and when they are dreadful, and
 violent, they call all that are in the Seas
 at those times to prayer and fasting.
 The dumb Son of Cræsus could
 then speak when hee saw the knife at
 his fathers throat. Storms will open
 those mens mouths at Sea, that never
 opened them to God in prayer in all
 their lives. The Sea-mans devotion is
 up in a storm, but dead, and down in a
 calm. Hee is religious whilst the judge-
 ments of the Lord are roaring upon the
 face of the great deeps, but as great a
 Swearer, Drunkard, and Adulterer is
 hee after they are over, as ever hee
 was.

Reason 9.

9. To urge them to seek unto God
 for pardon of sin; There is none under
 the whole heavens that are more in debt
 to God, than the Sea-man is, yet is hee
 as little sensible of it, and as little affe-
 cted with it as the insensiblest thing in
 the world, either is, or can bee. But
 gracious and penitent souls are much
 troubled for their sins, in time of storms,
 looking upon them as the products of
 their misery, and so cannot sleep upon
 the pillow of worldly enjoyments, with-
 out a pardon in their hands and hearts.

The

The hunted wilde beast betakes himself to his Den, and the wounded Hart to his medicinable herb *Distannum*, the pursued Malefactor to the Horns of the Altar, and under the Law, the chased Man-killer to the City of Refuge. Seamen are a generation of people that can carry the damnable burthen of their Oaths, Drunkennesses, and Adulteries (in calms) as easily as the Sea can bear the great and heavy loaded ships, or as *Sampson* did the gates of *Gaza* upon his shoulders, but in storms, when grim-countenanced death stares them in the face, the top-gallant sails of their high boyed spirits, are a little lowred and melted.

When the destroying Angel was abroad the Israelites fled into their chambers, *Exr.* 12.32. A good example (for Sailors) in time of storms, for they that use the Seas deserve little better at Gods

hands than those whom the Angel cut off, they may well think, that when God is killing, and sinking others with a vengeance, that they deserve the same, and so ought to lay it to heart, as the Israelites did in their chambers.

10. To bring their hearts into better *Reason* 10. relish, and esteem with calms. If Seamen were to live on land any long

tract of time, they would as little estimate it, as those that never set their foot upon the salt waters, but spend and end their dayes in Lands and Countries of peace and ease; it is a general rule, that most things are rather valued (*Cavendo potius quam fruendo*) in their want, than in their enjoyment.

Prov. 11.7. The full soul laboureth the bony-camb. One dish too often, is falling and cloying, and *Sardanus* never liked any dish twice.

I have observed, that when wee have had a week, or a fortnights sweet and

Calms at Sea
are devoured
like Acorns
by the Hag at
land, who ne-
ver looks up)
at the hand
that bears
them down.

tranquil weather, so that wee have both
failed, and anchored in as much quiet-
ness and stability, as if wee had been
lodging in beds and houses upon land,
but these continued mercies have been
little prized by the Mariners, and little
considered of as high favours from the
Lord, and begot little warmth, love,
and affection in their hearts to God a-
gain. It is very just with God, to take
his abused and inconsidered mercies from
them, and give them storms and tempests,
rowling raging Seas, that never valued
the kindnesses of God in mild and lovely
weather. When the Mariner is ruggedly
dealt withall for a fortnight, or three
weeks in stormy and turbulent weather,
then how welcome is, and would the ty-
dings of a cessation of those winds and Seas
that are up in arms against them be? Ah
souls, it is a mercy, that every day is not
a day of sorrow, of dread and terrour to
you; Calms have been very sweet to my
soul, and have drawn out my heart very
much to bless my God for them, and
shall they not have the like impression
with you? Fear then lest God take
mercy from you, and license his indig-
nation to arrest you.

Reason 11.

11. *To purifie the Seas.* It is not the
fairest and calmest day that purifies the
air, but thundrings, lightnings, and blus-
tering storms and winds that are the airs
cleansing brooms, and so consequently
the same unto the Sea. Storms do un-
doubtedly

doubtedly refine, and purifie the faultitude of the Seas, and that liableness that is in them unto depravity, and corruption.

12. For the furtherance and increase of Repentance. God sees it fit to lay on storms and chastisements, that they may bathe themselves in tears, that their Repentance may bee true. 2 Chron. 7.

13. If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their Land. Every storm should be as the Alarm that is struck upon a drum, to call all that go in the Seas to Repentance, and godly sorrow for their sins, and the voice of storms seems to bee this, *Aut panitendum, aut perendum.*

When the Lord once gets a people into fetters, then does hee shew them their work, and their transgressions, Job 36. 9. and makes their ears open to discipline; good hearts when they are locked up in the stormy bolts, and fetters of the Seas, they then consider that it is for some sin or other, and their ears are open and attentive to hear God speaking unto them. Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good,

for good omitted, as the last concludes, *Quid restat O peccator, nisi ut in terra via tua deprecetur totam vitam tuam.* Oh what reminds Sea-men, but that thou shouldst not onely in storms, but in thy whole life lament the God-provoking sins of thy life.

and

12. Reason.

I may better say that to Sea-men which holy *Augustine* said unto himself, than that hee should speak it of himself. In his Meditations he confessed that all his life was either damnable for sin committed, or unprofitable

and let every man lay to his oars, and let every man
 lash by your selves in your own sight
 for your iniquities, and for your abominations.
 God many times sends down
 storms upon the Seas, that hee may put
 that impatient crew that frequents
 them into a godly frame and compun-
 ction of heart for their sins, but the
 Lord knows there is little reformation,
 or amendment amongst them, not-
 withstanding those dreadful dangers
 that they do daily converse withall; this
 is the Lords complaint against the Sail-
 ors in England, if I know any thing of
 the will and mind of that God whom
 I serve, Jer. 8. 6. *I bearkned and heard,*
but they spake not aright: no man repented
him of his wickedness, saying, What have
I done? Every one turned to his course, as
the horse rusheth into the battle.

*Non est peni-
 tens sed irrisor,
 qui ad hoc agit
 unde peniteat.*
 That Sailor is
 but a counter-
 feite, that makes
 a show of piety
 in a storm, and
 wears the De-
 vils (and not
 Gods) livery in
 a calm.

13. Reason.

Aristippus told
 the *Tropeutings*
 hee sailed with
 (when they
 wondered why
 hee was not
 affraid in the
 storm as well
 as they) that
 the odds was
 much, for they
 feared the tor-
 ments due to a
 wicked life, &
 hee expected
 the reward of a
 good one.

13. To put them upon the searching of
 their hearts, what sin it is that the storm
 has come down upon them for; the Ma-
 riners did so in that storm they were in,
Jonah 1. 7. And they said every one to his
fellow, Come and let us cast lots, that we
may know for whose cause this evil is upon
us, so they cast lots, and the lot fell upon
Jonah. There is some cause or other,
 why such dreadful Tempests come up-
 on you, if you would but enquire them
 out, and for my part I look upon it as a
 wonderful mercy, that every day in the
 Sea is not a day of storm, and a day of
 terroure, so that you can neither sail,
 nor take any comfort; my reason is
 this

this, there is such swearing, cursing, and profaning of the holy Name of the Lord amongst you, that a gracious heart that goes in ships with you, would think that he were rather in an hell conversing with Devils, than Men and Christians.

How ought all our Sailors in the time of storms to say with the Church unto their God, *Lam. 3. 40. Let us search and try our waies, and turn again to the Lord.* Jonah was searched out in the storm, and Achan when the Camp was troubled; no better way, or course to pacify an angry God, than to seek for all that filthiness that is upon, and in your hearts and spirits, and so to throw it over board, and take out the new and sacred lesson of piety and uprightness of heart and spirit.

14. To put the godly upon the growth in holiness, and make their hearts the better. Storms are gods pruning-knives, to let Sea-men bleed withall, for they have a great deal of corrupt blood in their veins, and though they carry *Chirurgeons* with them at Sea, yet God is their best Physician. This course God takes, that they may bring forth more fruit, *Job. 15. 2. And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* Flowers have a sweeter savour after a shower than ever they had before; so a gracious soul a broken heart after a storm than in a calm.

14. Reason.

Corrupt blood must be drawn out before the Love falls off, and all carnal filthiness purged with before the storm end. Boysterous storms are Gods people's kitchen-scullions, to scower off their rust, their dross, & canker.

Wheat under the flail parts with its chaff. Gold when put in the fire loses its dross.

15. Reason.

15. To put people into a greater fear of sinning and offending, that have smarted so much for sin. It is a common Proverb, That the burnt child dreads the fire; It was Job's resolution, Chap. 34. 32. *If I have done iniquity, I will do no more.* I think it would be the Sea-mans greatest wisdom, not onely to say so, but to have a care of offending God, who is able to hurl the Seas into dreadful waves, and raging surges, about his ears.

16. Reason.

The game-hunting dogs of Sicily, lose their sport oftentimes by reason of the sent and sweet smell of flowers. And so thoughts of God and Heaven, if all calm, and no storm.

16. To keep people from back-sliding. If you should alwaies have fair weather at Sea, and every thing as you would have it, that were the onely way to have you to forget your God; *Israel* soon cast God out of their thoughts, and hearts, when they got into *Canaan*, but oftner in their thoughts when in a pinching and hard-faring Wilderness. The Bee is quickly drowned if shee fall but into the pot of hony, and a good heart is soon over-run with weeds, and corrupted, if not under imbitterments and afflictions.

17. Reason.

17. To wean people from the world and all the earthly comforts, and merchandizings of it. Whilst there is sweetness to be sucked out of the dugs of worldly comforts, they will not care for the relinquishing of them, but when God laies

laid wormwood upon them, then they will grow weary of them, and even bee *ad instar canis ad Nilum*, as the dog at the river *Nilus*, that dare not stay to take his full draughts, for fear of the *Crocodile*.

The Uses of this doctrine are various, but especially they are these five.

1. *Information.*
2. *Circumspection.*
3. *Meditation.*
4. *Reprehension.*
5. *Consolation.*

1. *Use.* This doctrine may inform you, and let you see, that every boisterous Storm, and Tempest, that breaks out upon the face of the great deeps, is no other but an arrow shot out of the bended bow of Gods displeasure against you, or one of the lower tier of his indignation that is fired upon you. *Nahum* 1. 3. *The Lord hath his way in the whirl-wind, and in the storm, and the clouds are the dust of his feet.* If ship-hazarding storms fall upon you, you may conclude that the Lord is in them, and not far from you, I, and that he is not well pleased with you.

2. *Use.* This doctrine may serve to put you upon a serious meditation, and deliberative ponderating upon the Power, and terrible Majesty of God, who has the whole universe at his command, to wage war against whom he pleases, but especially in these three things.

1. What

What is the cause or occasion of immoderate storms.

1. What is his end in the sending of them upon you.

3. And lastly, what improvement you should make of them.

3. Use. This doctrine may serve for a word of advice to startle you, and to tell you, that you have great need to look about you, if so bee that all perillous and ship-wracking storms and Tempests are of the Lords commissioning and raising; I mean not onely to make the best provisions that you can to prevent dangers, for common reason prompts you to that, but my advice is this, that you would live every day preparedly, seeing your lives are the deepest engaged, and in the greatest hazards of any under the whole Heavens; if a man were to go over some narrow bridge, under which hee knew that there was deep water, how gingerly, and how carefully would hee tread? I, and if there were no way else to go but that, what prayers would hee put up, that hee might go safely over? and if not, that God would cancel all his scores? my thinks it should bee thus with you, who are in greater dangers in the raging Seas.

1. Sin less, swear less, and drink less than you do, if you would have God to preserve you in time of storms.

2. Please God more, if you desire favour

favour and preservation in the day of calamity, and irremediable adversity.

3. Make it your business to get sin daily pardoned, or otherwise you may look for nothing but an open hostility from the winds and Seas.

4. *Uſe.* This doctrine may ſerve to reprove, and to laſh that bold profane-
neſs, and atheiſticalneſs, that is amongſt the generality of Sea-men and Sailors, who never have it in their thoughts when the greateſt ſtorm that ever blew, is from the Lord, but a thing in courſe, or common and ordinary, and ſo never acknowledge the hand of God in thoſe dreadful judgments that hee lays upon the Seas, and thoſe affrighting, and heart-melting ſorrows that they are often plunged into. There be four things that I would reprove you for.

1. *Ignorance.*

2. *Careleſneſs.*

3. *Want of the fear of God.*

4. *Negligence.*

1. *Ignorance.* This is an Epidemical diſtemper, that all, or the greateſt part of Sea-men are aggroated off or in. Suffer this doctrine to reprove you, and I am ſure it will tell you to the full, that it is the Lord that ſends out his ſtormy wind, fulfilling his word upon you, I and alſo condemn you for your infidelity, and paganifm, in this very particular.

2. *Careleſneſs.* Who more looſe, who more prophane, and who more ſecure

God usually scourges scurrily, not with ordinary rods, but with Scorpions, plagues and vengeance; *Dilectum fuit circa finem Aprilis, cum orbis quasi reviviscit, cum autem caesit, et exultant pecudes.* *Luther.* The old world was destroyed in the end of April, which is the most pleasant time of the year, (and in that month most commonly the most showers, and thereupon came the flood the more untoward upon them) and it was observed, that the Sun broke out very sweetly upon *Sodom*, the very same morning that it was destroyed: who would now have looked for such a flood? the winter was past, and the year in its prime, and who would in a fair Sun-shine morning have looked for such a dismal event of fire from Heaven? *Jer. 49. 31, 32.* Set you up to the wealthy Nation that dwells without care, and has neither Gate, nor Bars. *Deut. 29. 19.* God in this Scripture pours out threatening upon threatening, as if hee could not bee satisfied with threatening the sin of carnal security, and where is there more of it than at Sea amongst the Saffors?

3. *Want of the fear of God.* Is there a people under the heavens that fear God less than you do? although that you are in the rugged and boisterous storms of the Seas, and are daily as a small bird (*inter periclitantes Aquila.*) betwixt the very paunces of two griping Eagles.

4. *Negligence,* I mean as to the matter of providing for your latter end. How knowest thou soul but that the very first storm will bee the last that ever thou shalt see and bee in? yea, how knowest thou, but when the Lords wind-trumpets sound on high, that there is a summons for thee? but where is the man amongst you that fears this, or thinks of

of an eternity, on the backside of this world.

5. *Use.* This doctrine may serve for comfort and consolation to all those that fear the Lord, and are daily employed in the Seas, that hee is the great *Generalissimo*, and Sovereign Commander both of the winds and Seas, so that a blast of wind cannot pass without his leave, license, and cognizance; me thinks this should rejoyce you, and this should revive your spirits; my heart, I can tell you, has even leaped within mee when I have sat down in stormy, and uncomfortable weather, considering that the Lord has both the winds and the Seas in an halter, and a strong bridle, so that they shall not do more than hee has appointed them for to do, as to matter of ruine, and danger. Me thinks I have found the Lord saying unto mee, when the waves have come swelling, foming, and flying over us, and round about us, on every side our ship, Fear not, bee not dismayed; for I am hee that commands the greatest waves that have their motion upon and in the Seas, and the strongest, and stormiest winds are in my hands; and under these contemplations I have sat very sweetly and safely under the wing of my God, when nothing but death, has been round about us.

6. This doctrine may serve us to draw out a very profitable *Use* of admiration

6c

miration by, in the casting about, and viewing of the wind, which has in its stormy, and tempestuous strength very much (undoubtedly) to set forth the great power and glory of the Lord by; how strikes it upon all high things, upon the proud towering-tops of steeples, and the high-hoysed and advanced turrets, of the terrestrial Kings, and Princes Palaces, and also upon the high and low top-masted ships, that go in, and through the Seas? whereas lower building are both safe and at quiet from their turbulent rage and fury, yea, the *straw* and the *stubble* have the happiness of standing fast, when shall the tall grown *Cedar*, and the lofty *Pine* doth both rock and tremble? The wind is one of the great wonders of the Lord, in which, and by which, the Lords name is wonderfully magnified; but what it is, and from whence it comes, and whither it goes, none can tell; there be a thousand guessings at it in the world, but what it is, every man is in the dark; some say to speak accurately, and learnedly, that

If it should be demanded what the wind is, neither I, nor none can tell, but all that either is, or can be said of it, may be summed up in

these three words, that it is a creature that may bee 1. *Not*, 2. *Heard*, and 3. *Little understood*. Very wonderful is the rise of the winds, there is no outward cause either visible or perceivable at any time, and yet when it is very calm and still, in such a manner that there is not a breath of air scarce upon the Seas, upon a sudden are they here, and there, and every where, *Psalm 135. 7. He bringeth the wind out of his treasures*. But what these treasures are, and where they are, all the men in the world are so fect to tell us.

it is not static, air moved up and down; others, vapours raised up into the middle region, and thereby cold is reverberated, and so moves in the air, after a collateral manner. There are no winds stirring upon the tops of some mountains, because they reach beyond the ascension of earthly vapours, and so are beaten back, as the mountain of *Olympus*, of which many Travellers tell us, that either *manuscripts*, or *papyrus* may be seen in the very loose dust and sand that is upon it for many daies and years after. *Pliny* that great searcher out of the secrets of Nature; in his Natural History does tell us, and withall speaks very doubtfully of the winds, whether it bee (saith hee) a spirit, or the spirit of Nature that ingendereth all things, wandering to and fro; as it were in the womb, or rather air broken, and driven by the several influences and rayes of the stragling stars; and Planets, and the multiplicity of their beams, plain it is, that they are guided by the rule of Nature; not altogether unknown, though not truly; and distinctly known.

I. It is of wonderful use for *Navigators*; if it were not for the winds, what might ships do, or how could the foreign and remote parts of the world be traded into? by the help of the winds; the ways of God, the works of God, the wisdom of God, and the riches of

*Exegi natura
beneficium.*

God, that are scattered up and down in the world, are discovered by them. *Sennacherib*, a meet Heathen, was so great an admirer of the winds, that hee called it *Natures great benefit*, and did hee not speak *ore Christiano potius quam humano?* it is more than many Christians doe either mind, or observe.

1. It is of wonderful use for *Mills* to grind the country peoples corn, especially in those places where they have not the help and accomodement of *brooks* and *rivers* to do that work withall.

2. It is of wonderful use to us that go in the wars, to carry out our floating Castles against the *Spaniard*, and the rest of our feral, and remote Antagonists,

3. It is of wonderful use to the purifying of the air, off, and from its many infections, and contagions; the winds are the cleansing engines of the world, or the airs sweeping-brooms, by which the air is kept both sweet and salubrious; and this they do by their oblique and ubiquitary motion, which would otherwise corrupt and stench, as standing pools, *Job 37. 11. But the wind passeth and cleanseth them. Jer. 4. 11.* This benefit every Land and Country hath of the winds, both to fan, and sweep the foul corners of the air that are amongst them.

4. It is of wonderful use, as to the scattering of the clouds here and there,
in

either come again out of the West into the South. It stays not long in one quarter, but is a meer *Constante mutabilis*, (Ecc. 1. 6. *The wind goeth toward the South, and turneth about unto the North: it whirlith about continually, and the wind returneth again according to his circuits.*) And hereby is it the more commodious, because, if it should have its abode any long time, either in the Eastern, Southern, Northern, or Western parts of the world, then the opposite parts would bee greatly obstructed in their sailing into those parts from whence the wind should blow. Great is the Wisdom of our infinite, and good God, who has ordered, and created all things for the good of man, in that hee has thus appointed, and disposed of the winds, to bee one while in one place, and another while in another, both to fetch Mariners that are far from home, and also to carry them out that are desirous, and have busines and occupation to do from home.

7. It is of wonderful use to alter Seasons, it cannot bee gainfaied, that the winds have not an altering Influence in all Seasons, because they bring in our heat, and by and by comes in our cold, *Job 37. 17. How thy garments are warm, when he quieteth the North by the South wind.* When the wind comes out of the South, how is every one warm, and cheerful, both in City, and in Country, although

although but in a thin, and Summers garment, but when it comes out of the blustering North, or the frigid and mordacious *Oriental* of the world, how is every one then cold within doores, and without doores. I even in the thickest habit that they can put on? *Job 37.*

9. *One of the North cometh forth the cold.* Now undoubtedly that cold comes upon the wings of the winds, out of and from under the *Arctic*, and also heat in the same manner from the *Antarctic* of the world. When the wind comes out of the North, or out of the East, how quickly is the heat of the Earth cooled and taken away? but as soon as ever it comes out of the South, how is the Earth warmed, and all the *Animals* of the world revived? *Psal. 107. 43. Who se is wise will observe these things.*

8. It is of wonderful use to dry up the wetness and dirtiness that is upon the face of the Earth; how are all foot-paths, and all horse-roads shoveled, and cleansed by the winds? It is wonderful to think how an Easterly wind will sweep all the beaten paths and corners that are in the world; this wind is called in Scripture a *sapping wind*, *Hab. 1. 9.* because it drinks up the moystures that have been laid upon the Earth by the clouds. *Psal. 107. 43. Who se is wise will observe these things.*

9. It is of wonderful use to clear the Heavens for us, and to feed us with the

light of those glorious *Lamps* and *Luminaries* that are hung up in the Heavens, to make the world comfortable to us; how would the Sun, the Moon, the Stars, and the face of Heaven, bee absconded; over-shaddowed, and obumbrated to us with clouds, fogs, mists, and ascending vapours, that are as so many curtains drawn over those great and glorious *Lanterns* of the Heavens, if the winds did not sweep them, and reduce them to an annihilation?

10. It is of a wonderfull, and most dreadful use in the hand of the Lord, to break, and ruine the greatest and the strongest ship, or ships, that ever crossed the salt-waters. 2 *Chron.* 20. 37. *The ships were broken, that they were not able to go to Tarshish.* And the great *Spanish Armado* that came against us to invade our Land, were broken, and scattered by the winds, so that they were frustrated in their *Dice-games*, and carried into the bottoms, when that they thought they should have had the full possession and enjoyment of this *English Island*.

7. Use. A word of Exhortation, and that unto all you that go in the Seas. Is it thus indeed, that all perilous storms and ship-wracking Tempests, are both of the Lords raising, sending, and empowering? give mee leave then to commit three sweet words unto you, and I will pray hard, both in private, and publick,

publick, that they may be a heart-winning, and an heart-perswading word; but before I hand them unto you, I will lay down a few of those natural symptoms, prognosticks, and common observations of the approaching of winds, and storms, only as argumentative motives to induce you unto the practice of what I intend, for you will see the more clearly that there is a great deal of reason for so doing when you have heard all.

1. If the body of the Sun it self appears at its first setting of the colour of blood, it then presages great and tempestuous winds for many dayes.

2. If the Sun when it rises bee encompassed with a circle, let wind be expected on that side which the circle opens on.

3. If clouds look red at Sun rising, they are true prognosticks of wind, if at Sun setting, of a fair and beautiful day.

4. If about the rising of the Sun clouds gather themselves about it, it foretokens rough and dolorous storms that day.

5. When clouds encompass the Sun the less light they leave it, and the less the orb of the Sun appears, so much the more furious will the tempest bee.

6. If circles about the Moon (is a common nautical observation) bee double

It is Virgils observation in the first of his Georgicks, that if the Sun be never so glorious at his rising, yet if he set in a cloud at night
--- Quid cogit
sat humidus
Auster,
Signa dabit---
It is a sign that foul weather will follow.

double or treble, they are the *precursors*, or the preindicators of a rough and violent tempest.

7. The running and shooting of stars in the heavens, is a common observation of stormy winds to come from those places from whence they run and shoot.

8. If clouds spread abroad like fleeces of wool in the skies here and there; this is a most certain evidence of a strong and boisterous wind.

9. When the superficies of the Sea is calm (is a common observation) and smoothe also in the harbour, and yet murmurs within it self, though it doth not swell, signifies wind.

10. The shores resounding in a calm, and the sound of the Sea it self with a clear noise, and a certain echo heard plainer and further than ordinary, prefaces winds.

11. If in a calm and smooth Sea, there bee water bubbles, or froth lying here and there, or white circles upon the waters, it foretells winds.

12. Sounds from the hills, and ~~mar-~~ *mar-* from the woods, growing shriller, and lower, preface winds.

13. When Water-fowls are seen flying one over another, or flocking and flying together, but especially the *Gulls* and the *Mews* that live upon the Sea, when these begin to leave the Sea, and to betake themselves to land, lakes, banks, and shores, making there a noise, and

and a clatter in their conforting together, betokens a most dreadful storm a coming.

14. It is an observation also, when leaves and straws are seen to play and dance upon the ground without any apparent breath of wind that can bee felt, or the down of plants flying about, betokens wind at hand.

15. Is not this another common observation (besides the many more that I might reckon up) that you have to fore-tell you of the coming of a storm, even the *blowiest* of your *Ordinances*? what spots bee there in them many times, which you usually say are fore-runners both of wind and rain? your knowledge of these things, besides the many more signs that you have of storms, should put you upon the fearing of that God, who is able to brew you such a cup of liquor in a storm, as would be sufficient to run you down by the board into the bottome of the Seas.

The three words then that I have premised, I shall present unto three sorts of men.

1. *Sea-men.*

2. *Starf-men.*

3. *Aderbans.*

In the first place my speech is to you *Sea-men.*

1. *Look for storms.* You usually say (as I have frequently observed, and I wish you had no worse phrases amongst you)

I would have
all Sea-men to
imitate the
Nobilities of
Rome in one
ease, and also
of *Arctia* in
another, of
whom *Plu-*
tarch speaks,
that they were
evermore ac-
customed to
wear half
Moons upon
their shoes, to
that end they
might alwayes
have the mu-
tability of
their prosperi-
ty before their
eyes (and hath
not the Pope
and his Nobles
the same occa-
sion now?)
Your calms
Sea-men are
often turning
into storms,
look for it.

The Sea re-
sembles the
Moon in its
mutability,
which is sub-
ject to ma-
ny changes,

you) that when you have fair, calm, and
comfortable weather, you shall have
heart-aking weather for it ere long;
looking for these things will prove *auxi-*
liary and useful to take away, or at least-
wise to mitigate the bitterness of them
when they do come upon you, then
will you bee able to bear up your selves
in the violency of them, and to say, this
is that wee looked for, wee expected no
less than to see the Seas running in moun-
tainous billows, and the winds to roar
upon us, and make our lives both bitter
and uncomfortable; *Licet in modum*
fragat fufum aquar aridas lion: vile
summa jacens elementis spiritus turg a cris-
petus, magnos hic campus montes habet,
tranquillus ista tempestas est. Look
for a storm Sea-man, though the
smoother Sea smile upon thee, and seem
to bee no other than a standing pool; I,
although the top of the water by the
wind be not so much as cast into bubbles
like the curls of hair, trust not the
deep, the plain thou seest hath many
mountains in it, for the present calm,
both may, and will end in a very bitter
storm. I have seen the heavens very
fair and lovely to the eye, as lovely
Paris was in *Hectors*, described by *Ho-*
mer, *Il. y. 44.* — *καλὴν εὐαχρὴν ἰππολ-*
την ἔσι βῆν φρεσὶν ἰδε τίς ἄλκιω. *Shee*
had beauty in her face, but inconstancy
in her breast. Presently hath a great
change of weather come upon us, and
the

the Seas been thrown out of a calm, into a frowning, raging, and rowling storm. Were that brave spark, and high-fortuned gallant of the world; that the Apostle James 1. speaks of, (who was the *χρυσόδακτυλος τῶ νοστίς*, one of the worlds golden fingered Lads) at Sea in a storm, though he hath great respect in the world in all tablings, banquettings, feasting, and meetings, yet would the Sea favour him no more than the raggedest Sailor, that is either in the *Merchant or States-service*. The Seas will not bee brought to any such composition to favour one more than another, no further than there is a divine Commission from above for the doing of it; they will not bee brought to do that which history tells us of, as *Hesperian* observes, that the Dogs that kept *Vulcanus* Temple did, as others of the *Bohemian* Curs would do, fawn upon a good *suit*, but flye upon a ragged one.

never continuing long in one shape, but sometimes horned, sometimes half, and sometimes again in the full, from whence *Horace* called the *Mom*, *Triumf*, and *Virgil*, *Trigeminus* *histrion*, *his virginitas* or a *Diana*. The Sea is full of vicissitudes, and its motto may be that dis-jointed verse in *Ovid*, *Nihil nulla quies, ut lapsi aquore nudique pulsus aqua*. I neither have, nor can give any

quiet unto the ships that go thorow mee, I cannot but tosse them again.

Sea-men, Sea-men, look for storms; it is your usual saying, that *Pallida luna pluit, rubicunda stat, alba serenat*; The Moon looks red, and tells us that wee shall have winds. You have just occasions many times to look for winds and storms, therefore give mee leave to say, *Delicatus nauta est, qui fortuna rabiosa*

biſet deſervantibus procellas non expellat,
 that hee is too little a right bred Sea-
 man, that neither would, nor doth look
 for ſtorms; the beſt ſort of Sea-men
 dare not truſt the ſmiling countenance
 of any one day or night, though never ſo
 fawning and proffering; If he cometh to
 an anchor, he ſits down, and caſts about,
 and conſiders, how, and what the har-
 bour is, and how the winds may turn,
 and change, *Adiuvant etiam quoniam inſerunt*
deriſum, the pleaſant Nightingale ſleeps
 more than hee doth, becauſe hee is
 burdened with many cares about his
 fore-caſting of all things for the beſt.
 It is a great folly for any to think that
 they may go to Sea, and not meet
 with bruſhing ſtorms, and that man that
 deſires to go to Sea for recreation, and
 not for imployme (ſave onely to ſee
 the Seas, and ſail here and there a little
 upon them) would wiſh with all his
 heart that hee was back again when hee
 ſees a ſtorm a coming. Alas! the Sea is a
 place where the greateſt ſtorms are laid
 on that ever befall any element what-
 ſoever, there are not thoſe gulſts and
 ſtorms to be found on land that hee
 upon the Seas, neither are the great
 deeps like the ſmooth-faced *fuentes, flu-
 via, ſtagna,* and *lacus's* of a land, that
 lyes with never a wrinkle upon their
 frontiers, but they lye in raging frothy
 and ſome; and by their reſtleſneſſe give
 all that come upon them a bitter oſp, of
 a pleaſure

a place where, upon a malle, sailing them, that they shall have more storms than calms.

2. Storms, as well as Calms, come from the hands of God; For hee commandeth the stormy winds, *Matth. 8. 25.* The stormy wind was up for a while, in which the Disciples of Christ were most dreadfully rocked and tossed in, but afterwards it was rebuked and stilled; this is a comfort: *Nihilum violentum est perpetuum*, things that are violent are not long lasting. I would have all Sea-men to bee of that heavenly temper that Job was of, when they are in and under perilous storms, *Job 2. 10.* *What, shall wee receive good at the hands of God, and shall wee not receive evil?* It seems evil as well as good happens sometimes for a peoples trial.

3. Dayes are evermore seen for to travel with Gods decrees, if hee say they shall be stormy, who can let it? and if hee give command that they shall be tranquil and calm, they shall be so. *Prov. 27. Beasts not thy selfe of to morrow, for thou knowest not what a day may bring forth.* It may bring forth sickness, as well as health, storms as well as calms, and death, as well as life.

4. God will humble and correct you; and stand you not in very great need of

Fair Son-shine mornings have I seen, and known to end in the and dismal evening; the Proverb is, *Nescis quid seras vester ventus.* Thou knowest not what is in the womb of a big-bellied day.

The Willow

would never be good, if it were not lopt, and cut, cutting off it makes it spring the better at the root, and bear the fairer head. The Sailors will never be ought till they be cut to peeces, I mean laid low upon the back of affliction.

being

being humbled, and corrected? Where is the Sailor in the Sea that is so good, as may not look for a brushing? The Sun is more resplendent after an eclipse; the Sea more calm after a storm, and the air much brighter after a shower, which made a great Statesman of our Nation to say, that storms and tempests contribute to the cleerness of the heavens, and the smoothness of the Seas.

Art thou going to Sea my friend, make much of this short word of counsel, there is multum in parvo, ne quare nullia, ne tibi contingant dura, wouldst thou have it Englished Sailord then this it is, Expect not too much favour from the Sea, Gallantur a quera ventis. He that will sail the great and wide Sea, must look for many a roaring gull.

§. Where there is a looking for smooth and calm Seas, the sudden alteration thereof, both hath, and doth prove a sad, and bitter disappointment to many a mans expectations; when Christs Disciples were out at Sea, they looked for smooth and calm water, and meeting with a rugged and boysterous storm and tempest, where they saw themselves greatly endangered, they could not bear it, Matth. 8. 25. *Lord save us, wee perish*, Jer. 8. 15. *Wee looked for peace, but no good came, and for a time of health, and behold trouble*. They that will go down to the Sea must not look for to have all calms, and no storms, but oftner storms, than calms. They that will travel upon the Sea to this and that far and remote Country in the world, they must expect to meet with many a fore rub, and brushing storm, before they shall or can bee transported to them.

2. I would have all those that are *Grandees and Statesmen* of our land;

to look for storms also; my reason is this, in respect that your Honours have many brave, *Golden-sternd*, and *Golden-beaded Sea-boats*, going to and fro, and up and down in the great waters; where all the other ships do go, and much work you have now in hand for them to do, which lies both far, and near, and I think, (that it is my judgment) that there never was an Age, or people called on so much as the *English* now are, both to do, and carry on that work, and those glorious designs that God has on foot against the *Anti-Evangelical*, and Antichristian powers of the world; it is clear to mee, that the Lord Jesus Christ, who both will, and shall rule all Nations with a rod of Iron, and in whom is all power, and through whom is the guidance of all the affairs that are on foot upon the face of the Earth, that you are acted by him against them; but that which I aim at is this, *Right Honourable*, your gallant ships are now and then *rocking*, and *flaggering* in the waves, as well as others, and are now and then most dreadfully spending of their Masts, and Yards, by the board; and some again most dangerously are hazarded in their running upon the ground, the winds favour them no more than they do the other ships that use the Seas, but fall upon them *belluino impetu*, with as much violence as they do upon others. The

D d

winds

*Nunc pluit &
clara rursus sup-
piter aethere
fulget.*

What *Taxaris*
said to his
Country-man
Anacharsis,
when hee saw
him in *Athens*,
the very same
will I say un-
to any, either
in, or out of
England,

I will say hee shew thee all the wonders of *Greece*. *Vise Salena,
vidisti omnia. So vise nauibus nostris Anglicanis, vidistis omnia.*
They that see *Englands warlike ships*, see the greatest wonders that
are either in it, or belonging to it.

winds take no more notice of the gold-
en gildedst ship, than they do of the
coarsest, meanest, and plainest ster-
n-painted that goes in the Salt-waters.
You cannot expect it, that the Seas
should bee alwaies of a gentile, and sil-
ver-glistering calm, but intricate, and
desperate perils and hazards do, and
must they run in your affaires through
the Seas, to accomplish the work that
you have in hand against our forein
and cruel enemies. That pitcher that
goes long to the well, comes home crackt
at last. But ten thousand pitties it is, to
and upon my spirit, that any of your
golden warlike boats should either pe-
rish in storms, or in any other accidents.
But alas, they are not exempted from
those ruines, no more than others; there
are but few *Trees* that have their growth
in the world, that are free'd from the
Thunder, save the *Lawrel*, and alas there
bee very few ships, but the winds and
the Seas will have a bout with them.

Bee ever and anon looking for some
sublunary and temporary accidents or
other befalling of your ships, they are
out in the Sea, where there is a million
of dangers, and not in the Harbour. I
would have you of the like resolution
that

that *Alexander* was of, of whom it was said, when news came to him that his son was dead, that hee told the messenger, hee knew full well that hee had begot him mortal. Conclude you in the like manner, that your ships, the very best, and strongest of them, are but made up of waisting, and frangible materials, and ingredients, and the looking for the approaching of these like contingencies now and then, will in fine tend to the settlement, I, and to the better establishment of an Heroical spirit under them. When the great *Naval*, or the inferior rank of your ships are in their Harbours, they are in the greatest safety that can bee, but when out at Sea, they are not onely lyable, but must stand to all the hazzards that shall happen, and befall them.

3. You that are the great *Merchants* of *England* stand in need of cautioning to look for storms; you live its true in the brave accomplished, and best *Cities*, and *Sea-port-Towns* in the Land, but whilst you are on Land, your great adventures are in dreadfull dangers in the Seas, in one bottom it may be that you

Your ships are a meer uncertainty, whilst in the perilous Sea, an obscurity, a fallacy, one while they are, and by and by they are not; they

are like to stars, which for a while appear, but by and by disappear, or meteors in the air, or as the black *dive-dappers* in the salt-waters, or as the flock of birds that lighted in the husband-mans field, and when hee thought they had been his, they took wing, and flew away. Yea, they are not unlike to *Bajazet*, that ball of fortune, as one termed him, because it was one while well with him, and another while it went most sadly.

D d a have

have a thousand, in another four, and in another twenty, and truly there is small wisdom of adventuring all in one bottom. I have read of one that wittily said, hee never liked that wealth that hangs in *ropes*, meaning ships, because, where one ship came well home, twenty perished, and miscarried; and have you not great reason to fear, and look for losses? do not think that all the ships that you *love*, either in the East, or in the West, in the North, and in the South, shall come all safely home. The country Shepherd that puts his Lambs & Ews to pasture upon the great and wide forrests, does not think to find them all the next day, some are worried with the dog, some with the wolf, and other-
some taken away by stealth. Many times your interests are seised on by storms, sometimes by Pyrats, and other sometimes by Rocks, and Sands. *Qui in immenso mari navigant, valde tyr-
bantur.* The Seas are not unlike to an hilly and mountainous country, through which they that travel, after they begin the bottom of one Valley, they know not what danger of way-liers may bee in the next; it is the very same at Sea, for it is not many leagues that one can see upon a direct line, and what Pyrats may bee in those places, the eye cannot reach unto, is not known to the Mariner, but the proverb is, *Sub omni lapide dormitat Australis Scorpium*, There is a peevish

a peevish Pyrat in every corner to fetch off your ships from comming to you. But to proceed.

My speech is unto and towards all the Sea-men again, that they would make sure of one thing, that I would fasten upon them, were I able to drive the nail of Truth to the head in all their hearts, and that is shortly this.

1. *That they would prepare themselves for storms,* and that you may follow this sweet and blessed counsel that the Spirit of my God has put into my heart, for to tell you of, I will give you directions what you should do.

Whilst Sea-men loose from the shoar of life, they launch out into the main of mortality, & immortality.

1. Get sin pardoned to you.

2. Rest not either on Sea, or on Land, till God bee at peace with you.

And when you have accomplished these two things, go whither thou wilt, and the God of Heaven go along with thy poor soul, then mayst thou leave the Land for many daies, with a great deal of comfort.

Me thinks Sea-men do not look like those whom God will bless, for the want of their putting on for these two things.

3. Get sin pardoned to you, or else it would bee better for thee that thou never wentest to Sea. How darcest thou that art a *Captain*, a *Master*, a *Lieutenant*, a *Boatswain*, a *Gunner*, a *Carpenter*, a *Purser*, or a common *Sea-man*, be so bold, to venture to Sea with thy back burthen of sin unremitted, and unforgiven? None but men that are out of their wits, and men that are voyd of the fear of God, would run such

Ah how ought you to stand in fear of that God, whilst you are in the

Seas, that is ablest to set on, and to call upon the winds to destroy you, and when you go with sin unpardoned, may you not daily expect the roaring storms of the Lords displeasure? *Isa. 41. 18. 19. And it shall come to pass in that day, that the Lord shall hiss for the Flye that is in the uttermost parts of the rivers of Egypt, and for the Bee that is in the Land of Assyria. If it were my case now, as it is*

yours, I should verily fear every hour that I spent upon the Sea, that God would hiss for the North, South, East, or West winds, to rear the vessel I were in, to pieces, should I venture to Sea without a pardon, and an acceptance of my person with, and from my God. Take heed lest that the Lord do hear you swear, &c. If you give him occasion, hee can presently hiss for the winds to overwhelm you.

an hazzard, and foolishly play such a card; how many of you are killed when you go to Sea, and divers others drowned, and cast upon the Rocks, and Sands? and art thou sure that thou shalt escape? take my word for it, your unpardoned sins, will bee as a thousand holes in the bottom of your Vessels, to sink you into the bottoms. The very Heavens even blush at the gracelesnes of those men that go down into the Seas in these daies, and are ashamed of this Age in which wee live, that men can or should bee able to take that boldness in that employment, which is one of the dangeroulest ones that is under the Heavens, with so much confidence of safety, and security, as if they were on firm and solid Land, when alas they are in no favour at all with God, but God is a dreadful enemy unto them, and they no friend to him.

2. Make up your peace with God before ever thou goest off the Land on board any ship whatsoever, bee thee in the Merchant or States service, and if thou wilt so do, the God of Heavengo along with thee, I will not fear thy perishing

perishing in the Seas; take this sweet
 Scripture along with thee, and get thee
 going, there is no danger, *Isa. 41. 14.*
Fear not thou worm Jacob, and ye men
of Israel: I will help thee, saith the
Lord, and thy Redeemer, the Holy one of
Israel. To encourage every poor Sea-
 man now unto the thing in hand, bee
 perswaded upon this ground of Truth,
 that if thou wilt seriously, and sincere-
 ly treat with thy God, hee will treat
 with thee, all the scruples, and objecti-
 ons that ever thou canst make, are no
 hindrances to thy peace; the Prodigal
 had no sooner a returning thought in
 his heart, but the Lord very readily
 owned it, and ran to meet him. *Si im-*
pius es, cogita publicanum, si immundus,
attende meretricem, si homicida, prospice
latronem, si iniquus, cogita blasphemum,
peccasti? panitere: milles peccasti? mil-
les panitere. If thou beest wicked, and
 hast a mind to leave thy wickedness,
 think of the Publican, if unclean, con-
 sider the Harlot, if a man-slayer, look
 upon the Thief, if unjust, think on the
 Blasphemer; hast thou sinned Sailor?
 repent, hast thou sinned Sea-man a
 thousand times? repent a thousand
 times. Heaven gates were never shut
 upon crying and knocking Penitents,
 To put you now upon this good and
 needful work, I will present unto you
 three serious considerations, that will

Ταξις ἀξιων
 ἐν Σειρα-
 χου Σαλ.
 It is good to
 begin your
 voyages in
 God, and end
 them with
 your God. It
 was a good say-
 ing of one,
Nullus est salus
conatus & nullis
unquam,
Consilium si non
degit iuratus
Deus. Whilst
 the ship is out
 in the Sea,
 none can tell
 whether shee
 may ever or
 no come to the
 Land again.

take with men that have the tincture of grace in them.

1. Consider the uncertainty of your lives, whilst you are in the Sea; there is not an uncertainer thing upon the face of the Earth, than the life of man is, and although you cannot command one hour to live, and breathe in, how prodigal are you of your daies, and years whilst in the Seas, as if you had time in a string. The Spirit of the Lord would gladly bring men into the Faith and belief of the shortness of their daies and lives, by its comparing it with the brittlest ingredients that can be reckoned up in the world, viz. a vapour, grass, a post, a Weavers-shuttle, &c. yet who so void of Faith, as you that use the Seas in this very particular. Are not your lives poor souls ten thousand times in greater danger of being spilt, and lost than those that live upon the Land? It may bee that you have escaped many storms, and com'd off with life and limb in many a fight, but are you sure you shall do so in the next?

Hee that went
into the wars
of old (*Qui ad
bellum profici-
sceretur, necesse
est testamentum
condere.*) usu-

ally made his will before hee went, as doubtful of his return. But our Sea-men are far from this temper, and harder hearted are they in this Age than in former. I may say of them, as it was once said of a graceles Sea-min, *Nec mergi, nec dampnari metuo*, I am neither afraid of drowning, nor damping.

2. Together with the uncertainty of your lives, I would have you consider, and lay to heart the uncertainty of Gods

Gods tender of Grace; grant thou hadst a lease of thy life, and that thou shouldst go in the Seas many years, and never perish, art thou sure after all that long life, and good success in the Sea, that God will give thee grace, and that God will give thee that which now thou undervalues? *Gen. 6.* The Spirit of the Lord will not alwaies strive.

The tides of Gods Grace, and Mercy are not like to your Sea-tides, which come at set, and certain times, and hours, so that hee that has no mind to go to Sea in the morning, may go towards, or in the evening.

3. Death is no fit time to learn the making up of your peace with God in.

Who would not count it a very absurd and ridiculous part in any Commander, to have his ship to trim, and to set in

I have read that *Bernard* having a younger brother brought up a Souldier, being a riotous, miserable, and wretched

young man, sought earnestly with the best, and sweetest arguments that ever he could use to put him upon the leading & living a better course of life, but the young gallant took snuff at it (as most of your Sailors will do, when reproved for evil, and counselled for good) well said *Bernard*, time may come when God may let in my words into your heart by a hole in your side; this yonger shortly after received a wound in the wars, of which hee lay a long time sick, and then his brothers words sprang in upon him to his amazement, and affrightment. Sea-men, slight not good counsel now, if you do, the time will come when your so doing will make you a *Magus Missabib* unto your selves. In what an hurly-burly is the Sea-man in, when he sees a gallant warlike ship making toward him, with all the sail that ever shee can make? *Hosium repentinu adventu magis aliquando conturbat, quam expectatur.* This is but a confused time to ask the Lord the forgiveness of all your sins in, and to prepare for death in. *Isa. 9. 3.* Every battel of the warriour is with confused noise, and garments rolled in blood.

a fighting

a fighting posture, when the enemy is coming upon him? But surely, though there bee that wisdom in you to provide, and to have your ships trimmed for the fight, I dare bee bold to say it, there bee thousands of you, at those times, whose hearts and souls are not trimmed for death, and for that long entry of eternity. Bee perswaded upon it, all you that bear command, you that are *Captains, Boatswains, Gunners, Carpenters, &c.* that it is one of the indiscreetest and desperateſt cards that you can play to have the work of your peace with God at such times to do and make. It may bee that in an engagement you may come to lose both leggs, and arms, and such dreadful and mortal wounds given you, under which you may lie groaning in your ships, and then what through excessiveness of pain and dolour, together with the fears of death, your souls will bee then taken up withall, you will bee the unfittest men in the world to come into the hands of your God at death, in such conditions thou wilt bee little able to pray, to think of any good, or to doe any thing that is good; but where is the Sea-man that ever thinks of these things beforehand? Nay this has, and is still the very burden of my soul, when I think of it, that when, and whilst you are chasing of an enemy, for six, or seven hours together, all this time, or part of it, might well

well bee spent in the thoughts and meditations of your death, yet notwithstanding should God give you many daies chase, it would bee no otherwise with you. I could never see any of you so serious as to say, *Gentlemen*, wee are going to fight, and whose hap it may bee for to die I know not, it may bee mine, as soon as another mans, I have a great many sins to get pardoned, I have an Heaven to look after, and an Hell to escape, whilst time permits, my heart shall bee taken up with these things, and therefore let mee request the like care in you; it will bee no blot, nor badge of disparagement, neither in mee, nor you, for so doing; none can brand us for cowardize to bee careful of our dying. Oh that our Sailors could bee got to meditate death, and the day of Judgment. If your leasurable hours in the Seas were thus spent every day, what rare men would you come to bee in the end? I am confident, that *Nihil sic revocat à peccato, sicut frequens mortis meditatio*. I have sometimes met with a story of one, that gave a young *Russian* a ring with a death's head in it, and that upon this condition, that hee should one hour daily for seven daies together look, and think thereupon, which hee accordingly did, and in the end it bred a blessed change in that mans life. Oh would to God that you that go in the Seas would
bee

Might not
many men
that have been
slain in ships
in our late
Sea wars, have
lived longer,
if they had
but served
God better?
I speak of
Captains and
Sea-men, &c.
It was obser-
ved of old,
that that man
that durst be
so fool-hardy
to go into the
Wars without
his house undedicated to the Lord, that he never returned off the
field alive. Deut. 10. 5. Let him go and return unto his house, lest
hee dye in the battell.

bee much in the thoughts of death, and
that you would set before your eyes the
very shortness of your lives. Those
red and *Military vestments* that you
hang about your ships in the times of
war, are no other than the black moun-
ning burial-cloaths that lye upon the
Corpses and Coffins of the dead, and
so should bee advertizing Sermons unto
you of your mortality. *Philostrates*
lived seven years in his Tomb, that hee
might bee acquainted with the grave
before his bones were interred. I am
sure that there bee thousands of our
Sailors that have lived five times seven
in the wars, and Merchants service, and
that in ships, which are no other and no
better than slaughtering and butcher-
ing houses, or meer Coffins of morta-
lity, in which lye murdering Guns,
mortal engines, and dis-mangling bul-
lets, yet may you finde them living in
them, as if there were no dying time to
come, nor no God, no heaven, no hell,
nor no devil to bee thought on. I pray
God that this might not bee too suitable
a Motto for thousands of poor silly
Sailors when they dye, *Anxius vixi,*
dubius morior, nescio quo vado. I toyled
hard all my life time for a living, but that
which is the worst of all I dye despair-

ingly, and so go out of the world I know
not whither : Or otherwise that of *A-*
drian the Emperours, *Animula, Vagula,*
Blandula, &c. Ah poor soul, whither
art thou now going ! It will not now
bee granted thee, when thou art upon
thy dye, that thou shalt ever have any
more respite for to jest it in, to sport it
in ; nay there will bee no more time al-
lowed to swear in, to drink in, and to
whore it in, as many of the Sailors have
done. I may sing this of the jovial
crew of the careless Sailors,

Hec vivunt homines tanquam mors *Vix cito avolat,*
nulla sequatur : *nec potest reti-*
Ante veluti inferni fabula vana so- *meri,*
ret. *Mors quasi die*
ingruit, nec po-
test resisti.
Mors ubique
vos expectat.

Sea-men do live as if they should ne'r
dye,
And as if hell were but a foppery.

Me thinks I hear the *Seas* saying un-
to all the prophane *Sailors* in *England*,
as the heathen Priest said to the people
when begun to sacrifice, *Tis Tude. Who is*
there ? the answer returned was this,
καλονάγαροι, good and honest men ; if not,
sayes hee, *Procul, oh procul este prophani.*
The *Seas* say, Bee gone you *Swearers,*
Adulterers, and *Drunkards,* come not up-
on us in your ships, lest wee send you
going to thousands of those dead that
wee have drowned.

Take heed
lest you meet
not with the
Lord whilst
in the Sea, as
the Church

2. When

did on land,
when shee
said, *Lamen.*
3.10. *Hee was*
unto mee as a
Beare lying in
wait, and as a
Lyon in secret
places, Doth
not your
wickedness in
the Sea pull
down storms
upon you, and
give you to
experience
that in Nabum
2.6. *Who can*
stand before his
indignation? and who can abide in the fierceness of his anger? his
fury is poured out like fire, and the rocks are thrown down by him.

2. When you go to Sea, resign up
all, and recommend your selves, your
souls, your bodies, your friends, your
wives, your families, goods, and habita-
tions, I, what ever you have, or desire
that the Lord would keep, or fear
to lose, into the hands of your God, and
you will finde him a faithful keeper of
what ever you do commit unto him; the
Apostle *Paul* found him so, 2 *Tim.* 1.12.
And I am perswaded that hee is able to
keep that which I have committed unto
him against that day. *Psal.* 121.5.6. *The*
Lord is thy keeper, the Lord is thy shade
upon thy right hand.

3. If you would prepare for storms,
fill your hearts then every morning
that you uprise, with the fear of your
God, who hath the rule of the day, and
is also the Sovereign King, and Lord
over it, and also of the night, and so
consequently is able at his pleasure to
make it stormy, or calm, comfortable,
or dreadful. It is the counsel of the
Wise man, and I present it to you, for I
know none stand more need of it than
your selves? *Prov.* 23.17. *Bee thou in the*
fear of the Lord all the day long. None
knows what may happen unto them be-
fore the Sun goes down.

4. If you would prepare for storms,
take

take fast hold on God by the hand of faith, before they come, and also when they come, *Job 13.15. Though hee slay mee, yet will I trust in him.* Though hee should bring tempest after tempest upon thee, let not thy hold go, but take as fast hold of him, as ever wrestling *Jacob* did upon his God, and thou wilt finde both safety and comfort enough.

5. Would you know now Sailors, why the Lord sends many storms upon you? And would you know also what Gods ends and aims are in storms? I will give you in a few grounds to those preceding ones that I presented unto you, and the first will bee this.

1. That Gods aim in stormy winds, is not alwayes for destruction, but sometimes for trial, *Matth. 8. 25.* Gold is often thrown into the fire, but what is the Goldsmiths end in so doing? not that it should bee consumed, but fined.

2. God sits by his blowing blasts, and stormy winds that are sent out upon the Seas, you sit not more carefully by to hand in your *Top-gallant Sails*, or *Top-sails* when winds blow high and

I know not whether it would bee worse or no, that the heavens should alwayes look

upon us with one face, or ever varying for as continuall change of weather, causes uncertainty of health, so a permanent settledness of one season causeth the certainty of distempers, perpetual moisture dissolves us, perpetual heat evaporates, or inflames us, cold stupifies us, and drought obstructs and withers us,

fresh,

fresh, than hee doth sit by the winds to keep them from destroying of you. The Goldsmith sits not more carefully by that precious metal to watch its first melting, than hee doth by the winds, lest that they should wrong your vessels. This God doth for these that fear him in the Seas.

3. Storms come for improvement, God would have the grace of faith, and of patience exercised, *Matth.* 8.25.

2. It will not bee amiss, if that you that are the *Great Statesmen* of our land, prepare for storms. It is true, you are out of the wind-blowing Sea blasts whilst on land, but your gallant and sumptuous warlike Sea-boats are in them oftentimes at Sea: Well, all that I shall say unto your *Honours*, is this, Prepare to meet ill news, and sad, and dismal accidents to befall them now and then, that comes in an hour, that usually falls not out in an hundred. And grant that ships bee cast away, or that any other fatal *Omen* do befall them, hee that trusteth in the Lord shall not bee moved at it. *Psal.* 112.7. *Hee shall not bee afraid of evil tydings, his heart is fixed, trusting in the Lord.*

It was a brave
minde that
Antisthenes was
of, when hee
desired no-
thing else in
all the world,
to make his
life either
comfortable or happy with;
but the spirit of *Socrates*, which
was of that temper, that it could cheerfully bear the saddest
tydings that ever came, or the greatest evils that ever befell
man.

3. It will not bee out of my way, to give the great Merchants of our land the same advertisement to prepare for storms. Great losses come upon you many times; and how will you take, and entertain the sad news that shall, and oftentimes doth come to your ears, of one ship lost in the North, another in the South, may bee one in the East, and another in the West? if you bee not prepared for this news, it will bee too heavy a triall for you to bear. When you send out your ships, prepare for the worst, and expect not alwayes the best, and I will assure you that what ever contingencies befall you, they will bee the more compottable for your spirits. I have great ventures at Sea, some in one bottome, and some in another, some in the Eastern parts of the world, other some in the Western, some in the Northern, and some in the Southern; and if the Lord will bee pleased to return them in safety, I shall bee very thankful unto my God, and if not, I will pray for patience and strength to submit to his will. As soon as ever the Souldier hath intelligence of the enemies advancing towards him, hee prepares for the battel at the sound of Trumpet, and the beat of Drum, and on goes his best armis, and armour, for his defence and safeguard, and the like provisions should you make in my apprehensions for the ships that you have out in peri-

Gentlemen, It is with your ships at Sea, if but without Coyages, as it was with Asseps Geese and Cranes that were feeding in one Pasture altogether, Venatoribus autem visis (understand Pyrats) the Cranes being light bodied volatiles, be- took themselves to their wings, and would not stay to answer the reckoning, but the Geese that were heavy bodied Sailors (capti fuerunt) were taken and knocked in the head by the Hunters. The best Sailor escapes, when the slowest falls into the Pyrats hands.

E c

lous

lous Seas. But to proceed to the next words of counsel that I would present unto our Sea-men, it will bee shortly this.

3. And lastly, *Bear storms stoutly*, when dangerous and perilous sinking, and shipwracking storms and tempests are upon you, bear them courageously with patience, silence, and without all murmuring, or repining, and without all passion, choler, distemper, or any other unquietness of spirit, or thinking hardly of the Lord. When *David* was under affliction, wee hear no more of him but this, *Psal. 39. 9. I was dumb, I opened not my mouth, because thou didst it.* When ill news came to *Eli*, how did he bear it? *1 Sam. 3. 18. And hee said, It is the Lord, let him do what seemeth him good.* *Paul* and *Silas* were so far from murmuring, and repining, that they were very cheertful when in the Dungeon, and *Philpot* and his fellows when in the *Cole-house*, and the many *Martyrs* when in the flames. It was a gallant speech of *Stilpo* that great *Philosopher*, when King *Demetrius* had sacked that famous City of *Megara* to the very foundation, hee asked the *Philosopher* what losses hee had sustained,

Plurarch in a consolatory Epistle to his good wife on the death of a child, amongst many other arguments sent her this, Wee must alwayes think well of what the gods do. And will not you Sea-men think well of the Lord when it goes

either ill or well with you at any time. *Ulysses* encouraged his companions thus, when in a raging storm upon the Sea, *Ευφίλοι, οὐ γὰρ πῶτι κακῶν ἀλαήμονες ἔμεν, &c.* Sirs, saith he, *Wee are not now to learn what sorrows are.*

none

none at all, quoth hee, for war can
make no spoyle of vertue. *Jewel*, when
banished, comforted himself with this,
Hac non durabunt atatem, This will not
alwayes indure.

2. Bear all your storms, and Sea-im-
bitterments, with faith, and confidence
in God, for his general and particular
presence with you; that sweet promise
hath quieted my heart within when wee
have had nothing but horreur without
in the great and wide Sea, *Isa. 43: 2.*
When thou passest thorow the waters, I
will bee with thee, and thorow the rivers,
they shall not overflow thee; when thou
walkest thorow the fire, thou shalt not bee
burnt, neither shall the flame kindle upon
thee.

3. Beg every day at the hands of
your God for a submissive frame of
heart, that you may resign and give up
your selves, and all that is of worth
and value in your eyes, to Gods will, for
his disposal, even as hee shall will and
please; to that end you may bee in a
capacity to yeeld to whatsoever God
shall do, though it bee never so crosse
and contrary to your own carnal wills,
and in all your storms and dangers say,
Fiat voluntas sua, the Lords will bee
done.

It was a sweet
frame that a
Stoick was in
(I would all
our Sailors
were of that
temper) when
hee said, *Quid*
vult, vult, quid
non vult, vult,
vult ut volumus,

volumus, vult ut moriar, moriar, It is good to be of this temper
in storms, to bee contented either to live or dye, syth we
drown.

One of King
Cyrus's Court-
iers having
but little state,
and being a-
bout to marry
his daughter,
one asked him
how he would
do for to give
her a portion,
his answer
was ΚΥΡΟΥ
ΜΕ ΦΙΛΟΣ,
*Cyrus is my
friend*, and thus
he casts his
care and con-
fidence upon
the King, and
will not you
do thus in
storms?

It was a brave
temper that
Cato was of,
of whom it
was said, that
he bore things
so stoutly that
no man ever

4. Cast all your fears, cares, and troubles that you meet withall in the Seas upon the Lord; and hee will take care of you, and for you, you have it under hand and seal for so doing, if you have but faith to lay hold on the promise, *Psal. 55. 22. Cast thy burden upon the Lord, and hee shall sustain thee; hee shall never suffer the righteous to be moved.* The burden of a dreadful storm is too heavy for thee to bear, thou hast sufficient warrant and commandement to unload thy self, and cast it upon thy God; there is many a man and woman in the world might go a great deal lighter both at Sea and Land, if they had but the art of laying their cares upon their God; hath not many a man had his back broke, I, and his heart broke, because hee evermore bore his burden, and had not the wisdom to run to God to desire him for to bear it for him? Sailors, lay those dreadful burdens that you meet with all in a stormy Sea, upon the Lord, and hee will bear them, I, and carry you out safe and alive from them. But to proceed,

2. It will not bee out of the road, if I present this advertising word unto those that sit at the stern with the helm of our *Republick* in their hands, even to bear storms stoutly, I mean, as to the effects of them, which oftentimes end in the ruining of many a goodly sail, and if so bee that ships bee cast away
t hat

that are in your employments, which are of vast worth, cost and charge, it cannot bee helped, such casualties will bee coming and falling upon them now and then; the Seas have a *Million* of dangers in them.

3. I would hand this word unto the *Merchants* of our Land also, that they would *bear storms stoutly*. I have seen people in the world, when unexpected losses, and crosses have come upon them, fall a weeping and wringing of their hands, and cursing with their tongues, in the greatest impatiency that ever was seen, as if they were utterly undone; now there is none that can be, or is undone, until they bee damned, then they are undone indeed; and then they may howl, and weep, where weeping and gnashing of teeth is in course; but whilst in the world, and in fair hopes for Heaven, temporal accidents should not have that impression, to breed that disturbance. It is a notable speech of *Seneca*, Suppose says hee, that a man who having a very fair and goodly House to dwell in, and fair Orchards and Gardens, planted and plotted round about it, with divers other fruitful trees for ornament and profit, what an in-

law him to be changed, and though he lived in a time when the Common-wealth was often changing, he was a *semper idem* in every condition.

Our *Merchants* of late resemble too much the mourning *Nightingale*, of whom it is said, that when her young ones are taken from her, that shee will tell every bird of it, & (*maestis lacrimis questibus implere*) fill the woods with her complaints. And so you the *States* cares with your losses.

Plutarch reports of a certain people, that to manifest their disliking and disdain of men over-much dejected by any affliction, they condemned them in token of disgrace to wear women's apparel, because they so much unmanned themselves.

discreet part were it for that man to murmur and repine, because the winds rise and blow down some of the leaves of it, when as they hang fuller of fruit than leaves. God has given your ships many a prosperous voyage, and murmur not at it, if you lose one or two now and then, it is nothing but mercy that you have any left to trade and traffick withall, I, and moreover, it is a great deal more than you deserve. *Chrysostom* when speaking to the people of *Antioch*, like himself, who was a man of an invincible spirit, against the tyrants of his time, delivered himself thus, In this should a gracious man differ from the Godless, hee should bear his crosses couragiously, and as it were with the wings of Faith out-soar the height of all humane miseries, hee should bee like a Rock incorporated into Jesus Christ, inexpugnable and unshaken with the most furious incursions of the waves and storms of the world.

It was a gallant speech of *Gallienus* the Emperour, when tidings came unto him that all *Egypt* was lost, What then quoth the Emperour? cannot I live without the flax of *Egypt*? And by and by came tidings to him that the greatest part of his dominions in *Asia* were gone also, What then quoth the Emperour? cannot I live without the delicacies of *Asia*? This is a rare example for Merchants when they lose rich-fraughted

fraughted ships in the Seas, either by storm, or Pyrat. What? cannot I live without that ship that I have lost?

It was a gallant spirit that Habakkuk was of, when he said,

Chap. 3. 17. *Although the fig-tree shall not blossom, nor fruits upon the Vines, nor Herds in the stalls, yet will I rejoyce in the Lord, I will joy in the God of my salvation. Grant now the worst, suppose you had not one ship in the Harbour, nor one to come safely home, is there not a good, and a merciful God for you to rejoyce in, that is better than ten thousand Sail?*

There is a pretty story in *Esop* of the Goose, that laid the poor man her Master every day a golden egg, and finding such a benefit by her, hee thought that his best course was to kill her, and then hee should find them all, and upon that conceit hee did, but finding himself frustrated, (*Ausere Æsopico invento vacuo, stupebat miser, ac plangebatur, & rem, & spem periisse.*) hee fell a weeping for the loss of his golden eggs, because hee had taken away her life, which if had been preserved, would have laid him more.

Thus the Merchant mourns when he loses his goodly ships that brought him in his riches, and upon the consideration of their ruine hee laments to think what accomodement they were unto him. But I will let pass this discourse, and hasten unto another Proposition that I will lay down, and it is shortly this.

3. *That God threatens before he strikes.* 3. *Observ.*
For hee commandeth the stormy wind.

E c 4

How

How cleer and undeniable is this point unto every ordinary capacity that goeth in the Sea? where is the *Mariner* that is bet up to storms and Tempests, but knows beforehand when a storm is coming in the Heavens? Every Sailor is as perfect a scholar in the great volume of that over-head canopy of the skies, I, and knows as well by the *Physiognomy* of the skye, out of what part the storm will come, as the childe can tell you his A. B. C. when poled in it. Before the Lord sends out his stormy wind, hee usually gives men that are in that employment notice of it, either by the strange flying of the clouds, or otherwise clothing of the skies with the black, thick, and sable curtains of a nocturnal darkness, or otherwise by laying upon the airy region a condensation of fogg and mist, which are usually forerunners and contemporaneous messengers of what the Lord is above preparing to lay upon that Element, and besides these, they have many other familiar signs, and observations, to tell them that the storm is a hastening upon them. When the *Cormorants* leave the Seas, and betake themselves to the shore, or any of the other Sea-foul, that ship that is in the Sea would bee very happy, if shee were but in the Harbour. But to lay down the ground of this point.

1. Because hee is not willing to execute

*Supra civitatem
Hierosolyma
stetit sydus simili
le gladio, &
peranturum per-
severavit*
When God
was about to
strike *Jerusalem*, hee gave
them warning
by a *Star* that
hung in the
form of a sword
(in a perpendi-
cular manner)
over their
heads, which
dreadful sign
hung over the
City for a year
together.

cute judgment, if either threatning or fair means would but serve the turn. The loving Father is very loth to lay the rod upon the child's back, if admonition would but serve the turn, And good Physicians that bear tender love to their Patients, when upon the *dye*, will shed tears when they will not take their potions prescribed for their health. *Luke 19. 41. And when hee was come near, hee beheld the City, and wept over it. Gen. 18. 32. And hee said, I will not destroy it for tens sake.* God takes little pleasure in the cutting off of souls, hee is loth to destroy you Sailors, but that you wrest judgments out of his hands to sink you.

2. Because hee would let the world know, that hee is full of patience, *Psal. 103. 8. The Lord is merciful and gracious, slow to anger, and plentious in mercy.*

3. To that end men may bee left without all excuse; does not the School-masters warning take off the Scholars excuse when hee comes to whipping? A people proudly standing at defiance with their enemy, when hee sends them in his summons, and tenders of peace for

sins, acknowledging that they are worthy of being deluged and drowned with a second flood. They are perswaded that that holy Name of *Jehovah* is written upon the *Bow*, and therefore do they celebrate his Name at those times. Oh that Sailors were in this posture to confess their sins to God, when they see storms appearing by the heavens.

Alexander the Great, when ever hee laid siege to any City, hee hanged up three flags, 1. white. 2. red. 3. black, if they compounded and surrendered not before the black flag was set up, there was no mercy for them. Take heed that God do not so wish you Sailors.

Omnis minatio, amica monitio. Every threatning is a gracious warning.

The Jews when ever they see the *Rain-bow* in the clouds, they will not stand gazing upon it, but presently go forth and confess their

a surren-

a surrender, may thank themselves, and not blame the enemy, when their streets run down with blood; blame not God if hee split your ships in a thousand pieces upon the Seas, so that your masts swim one way, the rudder another, and the broken parcels round about you, God shewed you his wrath before it came in the face of the skies, but you took no notice of it, neither prepared you your selves to meet your God.



Verſ. 26. They mount up to the Heaven: they go down again to the depths, their ſoul is melted becauſe of trouble.

FOR the diſiſion of the words, you have three things that are very remarkable in them.

1. Their aſcenſion, in theſe words, *They mount up to the Heaven,*

2. Their deſcenſion, in theſe words, *they go down again into the depths,*

3. Their perturbations, in theſe words, *their ſoul is melted becauſe of trouble.*

I will begin with the firſt, and give you a brief explication of their aſcending and mounting up. *They mount up to the Heaven.* This phraſe in the extent

The word comes of *Mont,* a Mountain, ſhewing that

the Seas are ſometimes conglomerated or accumulated into great and dreadful pyramidical hills, and mountains.

of

of it, is but metaphorical, and not really and absolutely so, that any ship, or ships, should rise so high in the violentest storm that is, but it is to shew that their elevation is exceedingly raised beyond their ordinary altitude (*usque ad sedem Hyperbole beatorum Olympicam*) far above, and beyond that height that calm Seas are of, for when the Seas are of a virgin-like smoothness and clearness, then are all the ships that go upon them at quiet, there is no mounting then, nor no going up, nor no going down, but when the ever-moving *Ocean* that is lyable to continual agitation, and subject to every storm, and blast, is once raised and stirred up by the winds, it flies in rowling billows, and raging surges, upon the backs of which, the great and weighty ships are tossed up, as the ball that is jetted to and fro upon the racket. In a troubled Sea, ships may be compared to a man that runs up an high ladder, and as soon as ever hee is got up to the highest stave of it, down hee goes till hee comes unto the lowest, and by and by hee returns unto the highest. *Solomon* tells us, *Prov. 23. 5.* that the *Eagle* taketh wing and flyeth towards heaven, but hee does not say that shee flies so high, but it denotes that shee is one of the highest flying birds of any of the fowls under the Heavens. *Christ* tells us also, *Matth. 11. 23.* that *Capernaum* was exalted unto Heaven, when alas it was

Storms are like to *Ovid's Chorus* when hee sung that there was, — *Tanta est discordia rerum.* There is an ominous mixture in them.

was not so, nor so, because it was but an *hyperbolic*, but rather an *Ironical* expression, for *Capernaum* was so far from Heaven, that her feet was rather upon the very threshold of Hell than Heaven, as appears by the poynt shee steered by. But this elegant *Hyperbole* of the *Psalmists*, is to set forth the Seamans high soaring *sursums*, and his down-falling *deorsums*, how that hee is one while carried upwards upon the swelling billows of the Seas, even (*ad aulam astriferam*) as high as the starry mansions, and bespangled roofs of Heaven, and then by and by they are returned down again.

They mount
up almost as
high as that
celestial
ΔΕΛΤΑ
which is feign-
ed to be Ele-
ment quatti no-
men.

2. *They go down again*; to break up this word unto you, there is nothing difficult in it, onely wee may take notice, that their descension in storms, is not *gradatim*, or *pedetentim*, but rather in the violentest manner that can bee, even as a stone that is hurled up in the air, it will not tarry there any longer, than the strength of the hand is upon it, and then it will down again, because it covets to bee at its Center. So the weightier any thing is, the speedier is, and will bee the descent of it. I am confident it would produce many a gallon of salt tears from the eyes of the godly that are on Land, if there were but a possibility of their seeing of ships how they labour, rock, and reel, ascend and descend in the restless Seas in time of storms, for by
and

and by they are to bee seen, anon they are not to bee seen, but as if they were covered all over in the Seas.

That Sea-men are the nearest Heaven of any people in the world, when they are once got up upon the back of an high-rising water-billow. They mount up to Heaven, &c. These are the onely cloud-climbing lads of the world, and none go so near, or are so fair for Heaven as Sea-men are, seems the Psalmist to say, but let mee add this, pray God they ever come there (my prayers shall bee for them, 1 Sam. 12. 23. *Moreover as for mee, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and right way.* Verſ. 24. *Onely fear the Lord, and serve him in truth with all your heart: for consider how great things bee hath done for you.*) For I fear that many an hundred Sea-man, when hee is got up to the top of an high water promontory in the Sea, that hee is as near Heaven, as ever hee will bee. It was once said of one that preached well, and lived ill (upon a time when in the pulpit) some importunate messenger or other came for him to come out of the Church, but one of his auditors made answer, Oh let him alone, *for hee is as near Heaven, as ever hee will bee.* So I may say, it is a thousand pitties that ever some Sea-men should come off and down from the high-towering waves of the Seas, because

1. Observ.

Sea men are like to the pinacles that are paxified upon all high battlements which point upwards to Heaven, but poyle downwards to their center.

Exod. 3. 15. Whilst the judgments of God were upon Pharaoh, he was something conformable, but when the storm was over, he was as vile as ever.

cause they are in those stormy times peradventure nearer Heaven than ever they will bee when they come on Land again.

2. *Observ.*

I know Sea-men are as confident of going to Heaven (the Lord help them) as the *Turks*

either are or can bee of that *lock* which they keep upon the top of their *crowns*, that they shall bee draven up into Paradise by. Pray God Sea-men wvould once forsake their confidence, and then there wvould bee some hopes of them.

That all Sea-men generally (without all exception) whether they bee young, or whether they bee old, both do, and shall assuredly go to heaven. They mount up to the heaven. Mc thinks the Sea-man likes mee well in the laying down of this proposition, and the godly on the other hand look very strangely upon it, and so consequently conclude, that I have no warrant, nor ground in Scripture to build it upon. To clear up the point unto you, I would have you to observe, that there are two parts in it.

1. That they do go to Heaven.

2. That they shall all go thither.

For the first of these, that they do go thither, I would have you to understand mee rightly, without any misconstruction. I will have nothing to doe with their Salvation in this point, for that is as doubtful to mee, as *Solomon's* was to *Toledo* the *Arch-Bishop*, who weighing that much-disputed controvertie, whether *Solomon* was saved, or damned; and not being satisfied with their arguments, caused *Solomon* to be pictured

pictured upon the walls of his *Chapel*, the one half in *hell*, and the other half in *heaven*.

There be three Heavens,

1. *Celum Aerium*. 2. *Celum Astriferum*. 3. *Celum Beatorum*. It is not the latter now they go to in storms, but the two former.

But to the point in hand, that you may understand my meaning in it, take notice, that it is stormy and tempestuous weather that Sea-men go to Heaven in, even then when the winds lift up the waves of the Seas, by which, and upon which they are in this sense transported unto Heaven, what they do, or whither they go when dead, I have nothing to do to judge, and therefore whilst they are living wee need not credit that they go into Heaven, for I never knew any of them so holy; *Enoch* indeed *Gen. 5. 24. Walked with God: and hee was not, for God took him.*

Sailors are like to *Grashoppers* in goodness, who make faire essays to fly up to Heaven, and then

presently fall down to the Earth again. Sea-men that have their feet (as it were) in stormy weather upon the battlements of Heaven, should look down upon all earthly happiness in the world, as both base, abject, slight, and slender, waterish, and worthless. The great Cities of *Campania* seem but small cottages to them that stand on the tops of the *Alps*.

There is a vast difference betwixt going to Heaven, and into Heaven; the *Eagle* that *Solomon* speaks of, flew towards Heaven, but hee doth not say that hee went into it. There is a vast disproportion betwixt a mans going to a place, and going into a place; many a Sea-

a Sea-man may bee sent out to *Spain* and *France*, and do business there by *proxie*, and yet not go into *France*, nor into *Spain*; and on this wise would I bee understood of the Sailors going to Heaven, for it is my judgment.

1. That none can enter into the kingdom of heaven, but they for whom it is prepared, now it is not prepared for filthy, and unclean swearers, cursers, adulterers, and drunkards. *1 Cor.* 9. 10. *All such shall not inherit the Kingdom of God.* *Matth.* 20. 23. *But it shall bee given to them for whom it is prepared of my Father.*

Charon (in *Lucian*) requested *Mercurius* to shew him *Jupiter's* palace above, how quoth *Mercuri-*

us? would such a *Catiff* as thou, whose conversation hath been in hell, and altogether with black shades, and impure ghosts, think-est thou to set thy foul feet in that pure palace? Ah what a dishonour would it bee to Heaven that thou shouldst ever come there.

3. None can ever come to Heaven, but such to whom it is promised, now Heaven is not promised to the wicked and abominable, *James* 2. 5. but to the godly.

4. None can come to Heaven but the friends of God, now I fear that God has few friends amongst the Sailors, be-
cause

cause they like not his wayes, nor can
not endure his Word, therefore un-
like to come to Heaven.

5. None shall enter into Heaven;
but such as are born again; this is a sad
word may some say, I, but it is a true
one. Then I may conclude, that there
bee hundreds, if not thousands of Sai-
lors that never were born again, and
therefore they shall never enter into the
Kingdom of Heaven till they bee born
again, *John 3. 3. Except a man bee born
again, he cannot see the Kingdom of God.*
What will become of you poor Sailors,
that have no hand-writing of the work
of Grace, and of the Image of God
stampt upon you as yet, for to shew for
Heaven?

6. None shall ever come to Heaven
but holy ones; whither shall such swear-
ers as our Sailors go then? whither shall
such drunkards as our Sailors are go
then? whither shall that irreligious
crew that goes in the Seas go? surely
to Hell. *Heb. 12. 14. and holiness, with-
out which no man shall see the Lord.*

Now the Sail-
ors life is like
King Eldred's
reign, *prava
in principio, pe-
jor in medio,*

pejor in fine. Nought in the beginning, worse in the middell,
and worst of all in the end, and therefore I fear unlike to come
to Heaven.

7. That they shall go to Heaven,
my meaning is, if any will use the Seas
they shall *volenti, volenti* climb the great
water-mountains that are in it, which
are made by the stormy winds; which

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will

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will in David's sense mount them up to Heaven, but neither hee nor I do say, that they shall go into Heaven. I will not take upon mee, neither dare I flatter wicked wretches, and therefore I have cleaved up the proposition; and yet again on the other hand I pity them, when I consider how much those that use the Seas, are without the grace, and fear of God.

3. Observ.

I would they were as unwilling to go to Hell, as they are to go to Heaven in a storm, I should then have great hopes, that none of them would ever come there,

That all Sea-men generally go to heaven against their wills. They mount up to the heaven, and David tells us, that their souls are melted because of trouble; from whence this point arises, and is also firmly grounded, that it is small pleasure for them to go to Heaven in a storm. And as they have no mind to be jettied up to the Heavens in a storm, I fear that they have as little stomach to go to that Heaven, in which God, Christ, Saints, and his holy Angels live in, I mean as to walk in that way that leads thither; but truly it were the greatest piece of wisdom for all our Sailors, let the wind be never so cross and contrary, to strive to get thither, if they can by any means, although they make a thousand, yea a million, or the greatest number of boardings that can be reckoned up, it will be worth the pains so to do.

4. Observ.

That when Sea-men are near to heaven, they find no entrance, or admission, but are sent back again after a violent, precipitant

pitant, and disrespected manner. They go down again to the depths, &c. I would I could, or were able to perswade every soul in the Sea, to look seriously into one text of Scripture, which will tell them, that Christ will disown, and reject many that have strong hopes, & as good thoughts as any of you have, of their Salvation. *Matth. 7. 21. Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven: but hee that doth the will of my Father which is in heaven.* Then I fear that ther will be the fewest Sailors of any people under the Heavens, that will come thither; my reason is, they do not Gods will, but their own and the Devils. I fear wee shall see but few Sailors saved at the day of Judgment.

Seaman, call thy condition into question, and debate the case with thy self, and say, what, shall not I enter into Heaven? *Captain*, ask thy own heart this question; *Master*, say thou unto thy self, shall not I enter into Heaven? *Boatswain*, *Gunner*, *Carpenter*, move this question ever and anon; Christ says that every one shall not, why mayest not thou doubt that thou shalt bee one

Sailors are like to *Selerophon*, who got upon the back of his winged horse *Pegasus*, and when thinking to ride in, horse & all, at the gates of Heaven, *Jupiter* looks out & throws him down to the Earth again, inso-much that hee had like to have broken both their bones.

Unless left the Earth, out of a dislike, and went to Heaven, but says the *Poet* (the

clown was no sooner there, but) *Jupiter* grew to be displeased with him, and thereupon shrew him down, and before hee got unto the Earth a whole Summers-day was run out from Sun to Sun, and in *Umanas Isle* he broke his leg. I leave you to find out my meaning.

of them? Thou mayest justly fear it, if thy life bee naught.

3. Observ. *That Sea-men had need to have good heads, and innocent hearts, in respect that they are by the stormy Charriots of the winds so often times tossed and transported to the heavens. They mount up to heaven, &c.* It is not every head, or brain, that can brook, and endure to soar into the volatile region of the air. The Sea-man stands in much need to have such an head as *Polyphemus* had, of whom it is said, that hee was so tall, that hee rubbed the hair of his skul off upon the Heavens. A good head does well in the deeps, but a clean heart is far better company.

6. Observ. *That the Sea-man has a very notable head for the Sea, but not at all for the Land. They mount up to the Heaven, &c. They go down to the Sea in ships, &c.* It is requisite that they should have very good skil, and knowledge. The Sea-man will never make good States-man. Not one of a thousand of them have the brains for the Land. What a Country-man said of a goodly head which hee saw most exquisitely painted, I shall say of the Sea-man, *οὐκ ἔχει καλὴν κεφαλὴν ἀλλ' ἐν ἐκεῖ*, *What an excellent skul is here, but no brains at all in it.* So it is admirable to think what excellent Sea-brains those men have that use the Seas, but very shallow Land-brains, they can very well sit, and abide the jumping waves

waves of the Seas, even when they are thrown up unto the heavens, but no brains for the great affairs of the Republick.

3. As to their perturbations, *Their soul is melted because of trouble.* I have observed, that their troubles are infinite at such times, some of which I will give you in at this time.

1. *Vomiting.* Tempestuous Seas both do, and will oftentimes put the stoutest and the strongest stomached Sailor upon the picking up of whatsoever lyes in his stomach. Now I conceive it is not the tossing, but the stomach that causes their sickness. It is choler within, and not altogether waves without that doth it. And this now is no small trouble that lyes upon some in storms, and yet it is comparatively but a *pulex*, *pulex*, & *urtica pungens*, a meer fly-biting to what they undergo.

2. *Day-labouring.* How is the Seaman now at work running to and fro, and up and down into every corner of the ship? one while they are running up to the yards, another while they are lashing of their Guns, one while they are peaking of their yards, another while

When Demosthenes was asked what was the first part of an Orator, what the second, and what the third, he answered, *Allos*; the same I shall say, if any should demand of mee what is the first, the second, and the third in a Sailor, even *Allos*, *Allos* in a storm; for it is no dallying then.

The Sailors
Motto may be
this, Cum Ho-
mero loqui

--- ΣΕΜΕΤΕΣ
ΝΟΟΝ ΕΙΝ ΝΟ-
ΝΩ ΔΕΙ.

Mare cum
reusubie, One
sorrow follows
in the heels of
another.

The Sea-mans
Motto in a
storm should
be that of the
Emperours, *La-
boremus*, Let us
I beseech you,
Sirs, be doing
what ever we
can to save
both the vessel
and our pre-
cious lives,
*Hic labor, hoc
perit off.*

Aristotle was
not more care-
ful of too
much sleep-
ing when he
held the bra-
zen ball in his
hand to keep
him waking
by its fall into
the brazen ba-
son, than the
Sailor is in
time of storms.

lowring of their Masts, all hands are
then full in a storm; whereas before,
when the Sea was calm, they were at
their sports and playes of mirth and
jovialty, perhaps dancing after the
musick of the Fiddle, or some such re-
creating game or other. But in a storm,
all this is laid by, and every man falls
to *Circa res arduas exerceri, & occupari
in multis, & magnis negotiis*. The Sea-
mans utium in the time of storm, would
end in a doleful, and woful *manfrugium*.
It is reported of a ship, that when shee
was in great danger of being cast away
through the Sea-mens negligence, that
shee spoke on this wise unto the Master,
and the Helmsman, *Perge contra tempe-
statem ferri animo, aut saxa illius miseri-
miserem*. Bury my good Helmsman, a-
gainst this storm; or otherwise I shall fall
upon yonder rocks, for I am nearer unto
them than thou art aware of: but the
Helmsman, and the Master not giving
ear unto her, minded not the cunning of
the ship, and shortly after shee ran upon
them, and went downright unto the bot-
tome.

3. Night watching. As long as the
storm lasts there is a careful walking
to and fro in the Hold of the ship, and
that from side to side all night long, lest
that any leaks should spring and break
in upon them; for such is the violency
of storms, that they will make the
strongest timber, and the thickest ship
sides

sides to dis-joint and open; in it which, water will flow most dreadfully. Now hang the lighted *Lanterns* betwixt decks and in the Hold to give them light to watch and work by, and if that ships be in a fleet together sailing, or at an anchor, in such nocturnal tempestuous seasons, every one keeps out their light upon their *Poops*, that thereby they may judge of one anothers driving, sailing, or breaking loose: for should one ship light upon another in a storm, they would instantly stave themselves, and go downrights into the bottom. If *Elephants* go backward in a fight when wounded, they tread all under their feet they come near; what then will not ships do if they break their cables in a storm? All sleeping now is abominable in the eyes and thoughts of every one that is in the ship, *Jonah* 1. 6. *So the ship-master came to him, and said unto him, What meanest thou, O sleeper?* As if hee were a going to say, Is it fitting that thou shouldest sleep when wee, and the ship that wee are in are like to perish? I have observed some of the skilfullest of the *Mariners* when dreadful storms have surrounded us, inasmuch that wee have thought that neither cables, nor anchors would hold, nor Masts stand before the fury and violency of the winds, that they would go out in the night time, and look one while upon the *East*, and another while upon the *West*.

It is reported
of a ship, that
she made this
doleful com-
plaint when
she was run up-
on the rocks in
a dark blustering
night, *Ego*
scopulis perit
dum naucleris,
somno sepultis;
I was ruined
when all my
Mariners were
fast asleep.

one while into the North, and another while into the South, to see if they could espie the rising and appearance of any one Star, the sight of which is taken by them for an infallible sign, that the storm will not last long, but when the stars are all veiled and covered over, insomuch that they cannot be seen, that is a sign of a storms long continuance, and after long waiting they have got the sight of a star, which hath given them as great an occasion of rejoycing, as ever *Archimedes* had when hee found the resolution of the knottry *Mathematical* question, which transported him into such an hilarous fit of mirthsomness, that hee broke out into this expression, *ευρηκα, ευρηκα, I have found it, I have found it.*

God out of his infinite goodness suffers not the violent *Belluas* of the air to continue long, which are so

called oftentimes for their violency, because they roar like the roarings of Bulls, and beasts, or as the roarings and howlings of bell.

4. *Perpetual life danger.* I wonder what day, what night, or what hour there is in the year that the Sea-man is not liable to some fearful jeopardy, and casualty or other? hee cannot positively and absolutely say, any day that hee either sails or anchors in, that it shall be a day of peace and quietness unto him. Hee cannot say, after this day is over, I will live, and go into this and that place to morrow; it was therefore a very humble, and also a very gracious say:

saying of one, when invited to come and give his friend a visit upon the morrow ensuing, to which courtesie hee returned this answer, *Ego crastinum non habui hos plurimos annos*; I have not had a morrow in my hands this many years. What greater dangers of losing life are those in that go down into the Seas, than that poor soul was that ever lived in the expectation of death? The Sea hath a million of dangers in it, I, and fuller of perils to the *Mariner*, than *Africa* either is, or can bee unto the Traveller. It is observed, that hee that will travel in *Africa*, must take these following directions, besides the many more that are prescribed, or otherwise they will soon bee cut off with that multiplicity of venomous creatures that bee in it.

What I have read of one concerning that which he did see in a vision, I may bring in and say of the Sea, when hee be-

held the many snares of the Devil that were spread upon the face of the earth, he sat down mourning and lamenting in this manner, *Oh (Quis pertransiet ista)* who shall pass through all this? and by and by after some long debate, a voyce behinde him was heard (*Humilis pertransiet*) Humility will carry thee through them. Good Lord, seems many a stout man to say, how shall wee ever go through those many dangers that are upon the Seas, in one place lies lurking rock, in another perillous sands, and every where the stormy wind. I answer, that faith in God will carry thee thorow them all.

1. Hee must not take his journey fasting, because if hee should accidentally bee bitten or stinged by any of them, the poyson will have the greater influence upon the body, in respect that
the

the veins, and arteries are the more open and empty at those times than at others.

2. Hee must have a care of travelling when the Sun is hot, and shining, because all manner of vermin tye very much touchant in every field, and *grassy* place; and not onely for that reason neither, but because if they should bee stinged at such a time, the wound will bee the harder to get cured.

3. Hee must have a special heed that hee foot it not over *grassy* woods, bushy, heavy, and bramble places, because in those places the veniferous creatures take up their abode, and so will ceize upon any one that shall but tread, or come amongst them.

4. Hee must not go without that antidoting herb, called *A veniferis creaturilis libera me domine*, *The good Lord deliver mee from all venemous and hurtful creatures.* I bring but in this dangerous part and place of the world as a comparilon to the Sea, which is as full of hazards as *Africa* can, to him that shall travel it.

Nay further, to set it home, that they that use the Seas are in perpetual danger, give mee leave to cast about; and to tell you, that all the creatures which encompass us about, do as it were bend their whole force against us; the very *Sun* in the firmament which is the dayes bright shining lamp of the world, and is as a certain general Father to all living things

things doth sometimes so scorch with his beams, that all things are parched and burnt up with the heat thereof; at another time it takes its course so far from us, that all things are like to dye in its absence with very cold; the earth also which is the *Magna parens mundi*, the great mother of us all, swallows up many thousands, with her gulfs, and earthquakes, and the Seas on the other hand they devour and kill up men abundantly; what an infinite of *Rock, Land, Flies, Shallows, Sirret's and Charybdis* be there in the Seas, all which endanger the ships that go in them, and upon them? What shall I say also of the air? Is not it many times corrupted? And doth it not engender and gather clouds, thick mists, pestilence, and sicknesses? neither Land, nor Sea, Desert places, private houses, or open streets are free from ambushments, conspiracies, hatreds, emulations, Theeves and Pyrats. Is there not spoiling of fields, sacking of Cities, preying upon mens goods, firing of houses, imprisonments, captivities, and cruel deaths falling upon mankind in one place or other of the world? It is at Sea, as it is with a man that is of necessity (having no other way) to travel over some great wide & thorny wilderness, in which is all manner of ravenous beasts, in one corner *Bear*, in another *Wolf*, in one *Lion*, in another *Tyger*, in one *Wilde Oxen*, in another

ye shall
find gold
In the Island
In the
Terror, all
tremor, since
and
dignity
the Sea: This
may be the
Sailors can
bleed, Each
For all his
are sorrow, and
his travel griefs
yet his heart
saketh not rest
in the night.

Wilde

Wilde Bear, in one *Elephant*, in another *Alligator*, in one *Serpent*, in another *Scorpion*, in one angry *Leopard*, and in another the murdering *Crocodile*. Would you think now that a man should ever get safe over such a place? Consider all things, and I know that the Sea is little inferior to it for danger.

5. *Ship-leak springing*. The Mariner meets oftentimes with this most dreadful and inevitable accident, which is of more trouble to him than any one thing in the world besides. Is a leak in a ship hath more terrour in it than an house that is on fire, because the inhabitants may at their pleasure run out of it, even when they please, but it is not so at Sea, in a ship; for let the ship bee on fire, or half filled with the waves of the Sea, there is no back door for them to run out at, which if there had, then many a thousand sail would have been left to run this way, and that way, ere this day, at the pleasure of the winds and the Seas, because men in such straights will give any thing for their lives. A Leak in a ship is like to a sting in a *Tortoise*, of whom it is said, that if shee bee stung with a *Viper*, shee dyes upon it, if she get not to that medicinable herb, *Margerum*, or *Penny-royal*. This is an

That Log
which *Jupiter*
hurled out of
heaven upon
the heads of
those *Rana* ex-
amples in va-
rious, which
molested him
with their cro-
king Petitions
for a King,
was not more
terrible unto
them than a

Leak is unto the Mariner in a storm. It is reported of a ship that shee made this doleful complaint when going to sink, *Ego moror, quippe natus mei equum non exultant*, They let mee sink for want of pumping.

hour

hour of sorrow amongst the Sea-men, for they are all at work now in the throwing over-board, both Wines, Fruits, Silks, and Spices, even any thing, that their Vessel may bee lightned, they also take the course that some fishes do, *Lympham ore immiffam per branchias emittere*, let in water at their mouths, but pump it out at their gills.

6. *Shipwreckedness.* *Inter alia dura, & tristia*, amongst the many other sad and gravaminous troubles, this of the Mariners inquiettude is none of the inferiour ones. If the winds begin once to hollow, and to fiddle upon the Sea, if there were ten thousand sail of ships, they should all of them quickly dance after the musick of it. Prophane History speaks of the powerfulness of *Orpheus's* musick, that it was so melodious, and ear-charming, that the beasts of the field could not stand upon their legs at the audience of it, but were most admirably acted, and transported beyond the nature of brute creatures, to dance after that high strained musick which they heard. And truly I may tell you, that when ever the Southern, Northern, Eastern, or Western Bagpipes of the world begin to play, there is never a ship in the Seas (excepting those that bee in their harbours) but dance their Galliards, and cut their Capers after it. Now begins every Seaman to stand fast, to take hold with his hands,

The Sea is like *Plutarch's* Moon never in one shape long, who desired the Taylor to make her a Petticoat, but before the Taylor got it made and brought it home, the Moon was hopt into another quarter.

If that the
Wind-simbrel
 of the East,
 the *Vial*
 of the North,
 the *Tabret* of
 the South, and
 the *Harp* or
Pipe of the
West, begin
 but once to
 musick it, all
 the ships that
 be in the Seas
 have no power
 to stand still,
 but after it
 they will
 dance and cut
 far higher Ca-
 pers than ever
 the conjured
 body did, of
 whom history
 tells us, that
 he danced
 chamber height
 with the brail
 pot upon his
 head.

It is reported
 that a company
 of Sea-men
 did upon
 a time very

hands; or lye flat down upon his belly
 in the storm, or otherwise the ships
 rowling, and bouncing, will indanger
 the beating out of his brains. And
 now begins the *Cook's Kettle* for to dance
 in the *Cook-room*; and to terrifie all
 that come near it for their victuals. I
 have often thought, that if the stone
 bigd houses of the world, and also that
 if the famous Towns and Cities there-
 of reeled, but as ships do in the Sea,
 the inhabitants thereof would not be
 in such deep love with them as they are,
 and so little in love with heaven. No,
 they would not take that delight they
 do in their great inheritances and pos-
 sessions that they have upon earth, if
 that their earthly mansions staggered
 but as our wooden transporting, and
 sailing habitations do upon the Seas.
 But hee that puts his foot into the stir-
 rup of a *States*, or *Merchants Wooden-*
horse, must look for more jumping
 leaps and frisking capers before hee gets
 out of the saddle again, than the wildest
 unbackt, or untaught beast in the world
 can give him.

The Seas vaunting, and out-braving
 trepidations, together with their ascend-
 ing tumors, and raging murmurs, have
 not very seldome exasperated my spirit
 into this like irascible, and oburgatory
 speech unto them, because they have
 been so unquiet, and restless under us.
Quousque, quousque tandem abutere,
Neptuni

*Nepotum nulla patientia nostra? Quam-
diu nos vitam furor iste tuus cludet? quem
ad finem sese effrenata iactabit audacia?
nihil mori, quotidianum nauarum praesi-
dium? nihil eorum pericla? nihil eorum
timor? nihil eorum vastitas? nihil con-
fusus bonorum omnium? nihil opulenta-
rum navium? nihil horum ora? vltiusque
mouerant? Quamdiu inherescas subito
mare: tenebra multoties conduplicantur:
noctisque & nubium accedat nigror:
flamma inter nubes corascat: Calum ta-
nitra contrahit, grandomixta imbrilargi-
stina repente praecipitans cadit: undique
omnes venti erumpunt: saevi existunt tur-
bines: feruet aestu pelagus, & perpetua
mortis imago ante omnium oculos obuer-
satur.*

strictly sum-
mon in the
Seas to give
them an ac-
count why
they were so
restless, and
wherefore
they swal-
lowed up so
many ships
every year as
they did, and
the Seas being
at the bar
gave them this
answer, That
it was not in
their power
to be quiet, be-
cause the
winds above

did bear them up into undulating billows, if they would not disturb us, your passage would be both smooth and quiet enough, but we are thrown into heaps, that you may fear that God that is above, because you are men that live without the fear of God, and therefore are quickly up in arms to sink you.

7. *Trouble of conscience.* Many a Sailor that never knew before what the compunction of conscience meant, comes to have a thread guessing at it, when the ship is like to be lost in the storm, then flies in his face all his who-
ring, swearing, lying, wronging of men,
all his drunkenness, and his graceless,
unprofitable living and walking before
God in the world, and this storm within
is ten thousand times more dreadful,
than

than the storm without. From the foregoing words I would lay down this point of truth.

1. *Observ.*

That the generality of Sea-men are far more fearful of being drowned in storms than they are of sin, or of the second, and eternal death, Their soul is melted because of trouble. Their sorrows, and tears are spent upon the likeliness of their losing of their lives, and not for their sins, and the great hazzards that their souls are in at such times.

1. If our Sea-men were but as much affraid of sin as they are of dangerous sands, I am confident that the good people in *England* would think that there were more Saints at Sea than there are on Land. When I consider how I have seen the *Mariner* for to quake, and tremble, yea their faces to gather paleness, their spirit even ready to run over their *lips* out of their bodies, and their joynts to bee loosed, and their very knees to knock upon one another as they did in *Belshazzar*, I have wished that the committing of sin startled them but as much, and then there were hopes that they would bee out of conceit with it.

2. If our Sea-men were but as much affraid of sin, as they are of those known, and unknown in Sea-lying rocks that be up and down in the great Ocean, wee should have them a very precious people, nay an unparalleld, and matchless squadron of souls.

3. If

3. If our *Mariners* stood but in the
hail of that trembling fear which they
doe in stormy, foggy, and *Barrocyden*
daies that come upon them in the Seas;
in which they are so much bedarkned,
that they have neither the light of the
Sun, Moon, nor Stars, I am confi-
dent they would bee as much affraid of
lying, swearing, and whoring, as ever
the burnt childe is of the fire, or the *Cro-*
cudile is of the Saffron, or the *Tyger* of
the Trumpet.

4. If our Sailors trembled but as
much at their committing of sin, as
they both do, and will, when a leak
springs, and breaks in upon them in
their ships, I would wish my self to bee
amongst them, for there would bee no
fear of sinking, of winds or seas ever
to have any power over them, for to
drown them.

5. If our Sailors were but as much
affraid of oathing of it, and of live-
ing that vain, vile, and soul-damn-
ing life that they lead, as they are of
the roaring broad-fides that their ene-
mies pour into them, then you should
not hear one oath, nor lye in the mouths
of them.

6. If that our Sailors feared but God

which they do, even as the three infamous children were of
sining against their God, in bowing unto the Kings great *Idol*,
Dan. 3. 18. Who was resolved rather to burn than do it; I
would put the meekest of them into my bosom, and cry them up
as fast for Saints, as I doe decry them down for notorious sinners;

If our Sailors
were but as
fearful of ter-
ring God-dis-
honouring
oaths fly out of
their mouths,
and of doing,
and committing
that filthinesse,

as much, and stood but in the like fear of committing sin, swearing, drinking, and prophaning of the holy name of God, as they do of sparks of fire, when lyeable to fall amongst their barrels of powder, I dare then bee bold to say, that there would not bee that braze-face of voicing parts that there is amongst them, both in the *Seas*, and *Merchants* service.

7. If our Sailors trembled but as much for sin, and at the allowing of sin in their souls, as I have seen them tremble at an *Ancher*, when the wind has come suddenly upon them, and endangered them of being cast away, those men would be far fitter for Heaven than for the world.

Ab that I should say of the generality of Sailors, what *Salvian* said once of many in those ill times that

hee lived in, that they objected and said, that Religion was but the stain, the blot and blemish of honour, whereas nothing in the world is able to men more than the want of godliness.

8. If our Sailors were but as much affraid of offending God, and damning of their poore immortal souls, as they are in stormy weather of meeting one another, when under sail, *stem* for *stem*, I dare conclude it, that no people in the world would have that fear upon them, either of sining against their God, or losing of their souls.

9. If our Sailors stood but in the quarter of that fear of hell, and of eternal death, that they do of perishing in the Seas, when that the *Rudder* of their ship

ship is broken off, I dare bee bold to say it; you should not at the day of Judgement see one of them to go to hell with the Devil and the damned.

to. If our Sailors were but as much affraid of losing the favour of God, as they are of losing life, when the Cable breaks in a storm, I dare speak it, that they would bee a people as high in the favour of God, as any under the Heavens, bee what they will.

I find four very ill things in the Seas amongst the Sailors.

1. A very slight apprehension of sin, and that it is too hard, and too difficult a task for any man, let him preach his heart out amongst them, to make them beleeve that sin is so criminal, and so damning as it is. And this I conceive arises from that commonness of profaneness that is amongst them.

I once very sharply reproved a wicked wretch for his audacious, & open swearing, when wee were run most dangerously under much

sail upon a Sand, and that which troubled mee most, was his most lamentable want of the fear of God, as appears in the answer he returned me, *Is it any more, or any more to swear now (quoth he) than it is at another time?* What delight is there to bee taken amongst these filthy spirits?

2. A strong connaturalness in them unto the sinfulllest courses that possibly they can follow. Tell them of their wickedness, and they are apt to say as a graceless Sea-man once said, when reproved for his leud life, *What? would you have Sea-men Saints? I never knew any Saints of our profession in all my life,*

and for my part you shall not perswade mee
to bee one yet.

3. That they are very fully, and strongly bent with an inward resolution to cleave to sin; even as it is said of *Ahab*, that hee was sold to doe wickedness, I may say the same of them; I may write *Solomon's* words upon the Sailors, *Eccl.*

2. 12. The heart of the sons of men is fully set in them to do evil. Eccl. 9. 3. Madnes is in their heart while they live, and after they go to the dead.

I profess unto
you Sea-men,
I will not pecca-
tum times, I

never feared any thing in the Sea but sin; I was never so much afraid of Storms, Rocks, Sands, or engaging with an enemy, as I have been of this filthiness that is amongst you.

4. That they are apt to reject, and disesteem of all Scriptural counsel, and exhortation, as if preaching, and speaking in sound words, were but wind, and so consequently, that all such wind will shake no corn.



Verf. 27. They reel to and fro, and stagger like a drunken man: and are at their wits end.

TO speak shortly, and yet pregnant-ly to the interest of this Scripture, *Sea-reeling*, and *Sea-staggering* then, is very well known to those that go down into the deeps, but those that have their abode

abode on Land, I do. confels are altogether ignorant in it, and therefore upon that accompt I will bee a little the larger in this my *retum gestarum narratio*. The waves seem, as if it were a matter of sport, and pastime to them, to throw the greatest of ships from billow, to billow, and that with such violency, that one would think that it were impossible for either Wood or Iron for to hold in those tempestuous seasons. One while they are thrown upon one side, by and by they are thrown upon the other. Sometimes they are tossed up with the waves, as if the Seas intended to shew spectators their very keels, and bottoms. Sometimes their masts lye in the Sea, as the glorious morning *Titan* of the world dips in his golden locks into the Sea at his rising. But to follow the Metaphor a little, it is borrowed from a filthy Drunkard, that has poured in more strong liquor than the Vessel would carry, by which means it has sometimes been overset. Wee know, when a man has over-drunk himself, and that his heels are tript up with it, that all runs round with him in the house hee lives in. It seems *David* could not find a better emblem in the world, to set out a ships reeling, and staggering by, than by one that is in a drunken and reeling posture, because hee flies first of all this way, and by and by hee goes with as great violency that way again.

G g 3 That

*No levi Zephyro
graciles vibran-
tur arista.*

As full ears of
Corn do fall,
and rise, and
rise & fall by
the strength of
winds, even so
do the greatest,
and the very
strongest of
ships that go in
the Seas,

3. *Observ.*

That Sea-men reel not alwaies, by, and through the swelling, raging, and restless waves of the salt-waters, but frequently and too often, both on board, and on shore, by, and with strong drink, and beady liquors. I will say for the confirmation of this point, Job 24. 23. *And if it bee not so now, who will make mee a liar, and make my speech nothing worth?* England's foulest stain, or one of its tauntingest reproaches at this day in the world, is, for the sin of drunkennes. How common a sin is this even in the very skirts of our Land? is not every Sea-port-Town England throughour, a meer nest of Drunkards, and a seat of piping tiplers? whereas these Towns should bee full of righteousness, and sobriety, because they are the very skirts of our Land; and if filthiness and iniquity bee found abounding in them, strangers that come from beyond Seas, will bee apt to conclude, that the whole Land is as ill, let them adventure to travel never so far into it.

But again, were our Sea-mens carriages good in forein parts, they would not disparage our Land so much as they do, by their swearing, and drunkennes. Certainly if you carried your selves soberly and religiously, they would say of you, as *Gregory* the first once did, when hee beheld some *Englishe* boyes to bee sold in the open Market at *Rome*, and asking them of what Country they were of (beholding of them
to

to bee fair skinned, beautifully faced, and flaxen-haired) the answer returned him, was, that they were of an *Isle* called *England*, and they were *Angli*; well quoth the *Pope* they may well bee called *Angli* (English-men) *quasi Angeli*, for they have very *Angelical* faces of their own. Oh Sea-men, labour to bee like Angels in grace, and purity, when you are in the forein parts of the world, that they may say you are rather Angels in practice than men. But that I may take you off from this sin of drunkenness, which is a blemish to our Land, to our Governours in it, and to the Commanders that you serve under in their respective ships.

Ah that I should be forced to say that of Sea-men, which *Parissin* an exquisite Painter said once of *Helen*, when hee was to take the counterfeite of her person, he

drew her with her head styre loose, and being demanded the reason thereof, shee said, *Shee was loose*. Ah Sea-men, you are loose creatures. I would have all Commanders in the Seas, to bee very careful in their discouraging, and bearing down of drunkenness in and amongst their men, upon these considerations, & if they ponderate not, I know not what will.

1. Consider, that by thy taking in too much strong drink at any time, that thou dost thereby very sinfully deface the Image of God in thee. And is not that a grievous, and an hainous sin for thee to do? *Gen. 1. 26. And God said, Let us make man in our Image, after our likeness.* Now what kind of creatures do men make themselves, when they drown themselves in drink? what boyled, and distorted eyes have they?

G g 4

What

What redness have they in their faces ? and how mis-shapen are they, and carried out of that image God made them in ?

2. Consider, that by thy immoderate drinking, thou art about the selling of the excellentest part that is in all the whole nature of man, even for a contemptible and despicable pleasure. and that is the use of reason, *Prov. 23. 34. Tea, thou shalt bee as bee that lieth down in the midst of the Sea, or as bee that lieth upon the top of a mast.*

3. Consider, that all immoderate drinking does render men unfit, and incapable, either of serving their God, or men.

4. Hee that has no moderation in his drinking, is at the very next dore of all profaneness, that man will not stick to do murther, and commit adultery. When men tarry long at strong drink they get this evil by it, *Prov. 23. 33. Thine eyes shall behold strange women, and thine heart shall utter strange things. Nunquam vidi ebrium castum. I never saw a drunken man a chaste man, said Jerome.*

In one hours
drunkennels
Let uncovered
those thighs,
which had
been covered
six hundred
years by sobriety.

Hierome. Quam non vicerat Sodom, vicerunt vina. Whom Sodom could not overcome, wine did.

5. By immoderate drinking, a man exposes himself to many mischiefs, which are very incident to light either upon

upon the body, name, or outward condition. *Prov. 23. 29, 30. Who hath wo? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine.* Many Sailors drink God out of their hearts, wit out of their brains, mony out of their purses, health out of their bodies, themselves out of their ships, strength out of their joynts, wives and children out of doors, and themselves also out of the Land; and hereby are miserably constrained to go to Sea for a subsistency all their lives long. These lads drink the Land out of quiet, and threaten both Sea and Land with misery. If they have but a groat, it burns the purse bottom out till it bee melted into liquor. Had these lads gold, they would change it, or plate, they would pawn it, or if great Lordships, all should go in a merry quaff and humour amongst their fellow *Composators*.

That the great and wide Sea is of such a restless nature, that every thing that swims upon, or in the superficies of it, is liable to horrid staggering, and reeling.

that candid, or rather hardy temper, that they are of, that exercise themselves in *Olympick* playes, who patiently suffer their hands to bee bruised, their feet to bee disjoynted, their mouths to be filled with dust, and gravel, and now and then very sad, & smarting blows.

Ubi saisti, where hast thou been? *Apud inferos*, said *Erasmus* very wittily, when hee compared tippling-houses unto Hell.

They

They reel to and fro, &c. Isa. 57. 20.
The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt. The Seas do superba gerere frons caperata supercilia. The Sea tosses every thing that comes into it, not because it is wronged, but because it is unquiet. One main reason why the Sea is so restless, seems to be this.

The Inundations of Nile make Egypt fruitful, and I dare say, that if you were but importunate with God,

at the throne of grace in poor Sea-mens behalfs, that you would soon make their voyages the more prosperous, and successful.

1. Because People do not pray for the Sea. No wonder though the Seas bee so raging, and the winds above so roaring rampant, when there is no prayer on foot that they might bee bridled. There bee two sorts of people that take not up this duty of prayer for the Sea.

1. Many that live on Land.

2. Many that go to Sea.

For the first of these, you shall find not wanting in their prayers that their crops of corn may grow, and that their fields of grass may bee full of plenty, and it may bee also that they pray for the quietness, and peaceable establishment of the Land, but not one word for the Sea, in the remembrance of them that go through a thousand dangers. I

How fitly may it bee said of the Sea, which

Solour said of the river Hispan, they that know it at first, commend it, but they that have experience of it at last, do not without cause condemn it. *Qui in principio eum novimus, praeferunt: qui in fine experti sunt, non injuria execrantur.*

am confident that you might by your prayers make the Sea-mans passage the more facile, and less dangerous to him. Ah souls ! how do you know, but that many Sea-men might bee much helped, and prospered, if you prayed but for them? *Jam. 5. 16. The effectual fervent Prayer of a righteous man availeth much.* To put you upon the duty,

1. Consider, that the Seas are often tempestuous and stormy.

2. Consider, that many ships are frequently cast away in storms.

3. Consider, what a many Rocks, and Sands, rich and wealthy ships have to pass by, before they can come into our Land, and this might bee an argument to induce you to pray for them.

4. Consider, the many dangers, and hazzards of Pyrats, besides a thousand other several casualties that they have to run through.

5. Consider, the many desperate engagements that they do meet withall now and then.

That sin has without all doubt put an horrid quality both into the Element of water and wind. Is it not more than probable think you, that mans sin and transgression, which did so much incense the Lord to provocation against him, that hee curled the ground for his sake, *Gen. 3. 17, 18.* which unto this day is full of bryers, and brambles, that the same curse, though in a different manner

ner has seized upon the Sea, and also upon the winds, insomuch that there is little safety in venturing amongst them, because they are up in such rebellion, and hostility against mankind, as if they would tell them at some times that their intentions are to tear their Vessels into pieces?

Of all the winds that bee in the world, they never liked the East-wind, but evermore called it, *Navigantium pestis*, the Mariners plague. *Psal. 107. 43. Who so is wise will observe these things.*

1. It appears that there is an hurtful quality in the *East-wind*, because it breeds sharp feavers in cholerick bodies, and also raging madness, and perilous apostumations. *Acts 27. 14.* The stormy wind that ship-wracked the Vessel that Paul was in, was called *Euroclydon*, because it came out of the Oriental part of the world, *Quando una Eurusq; Notusque ruant creberq; procellis Africus, & vastos volvant ad littora fluctus.*

2. Has not sin put an hurtful quality into the *South-wind*? How came it to bee so unhealthful as it is? It is observed of this wind, that when it continues long in one quarter, that it breeds corrupt humours, and in hot bodies cramps, giddiness in the head, the falling sickness, pestilence, and cruel fevers, besides the many ships that are often cast away in it.

3. Has not sin put an hurtful quality into the *West-wind* also? How came it to bee thus otherwise? It is observed of it, that it breeds flegm in moyst bodies, procures sleep, causeth apoplexies,

plexies, and is worst of all in Winter, besides ships are oftentimes cast away in it.

4. Hath not sin put an hurtful quality into the *North* wind also? If not, I would demand how it came to bee so unhealthful as it is; it is observed of it, that it breeds Coughs, Gouts, Sore-throats, and in cold bodies Plurifies, besides the many ships that are oftentimes lost in it.

That Sea-employments are not onely full of troubles, but all other callings and employments, whether on Sea, or on land, have their stops and rubs.

They reel to and fro, &c. Ask but the Mariner at Sea, and hee will not deny the truth of this Proposition. Ask but the Magistrates of our land, and they will all say that this is a very undeniable truth. Ask the reverend, painful and godly Ministry of this land, and they will all say, *uno ore*, that this is a truth. Ask but the rational Commonalty of our land, and they will cry up the Proposition for a truth.

One calls the *North* wind, the *Mundi magni follis*, the great bellows of the world, which blows cold into every part of it.

4. *Observ.*

He thinks all perilous Sea-storms should commend heaven to you, a tempest commends the heaven, and the preserved a strong hold. *Mare in bello & amaro.*

You love to be upon the Seas trading to and fro, though God makes it a bundle of thorns to you; what would you do then if it were a nose-gay of flowers?

To that end wee may bee kept from taking root, and settling in our callings and employments. God oftentimes layes gall and wormwood upon the breasts of our comforts, that wee might not

1. *Reason.*

not too much delight in them, for fear of surfeiting upon them. This was the Churches experience, *Psal. 102. 10. Thou hast lifted me up, and cast me down.*

2. *Reason.*

That God out of his infinite wisdom sees it good for us, and also that it is one of the profitablest methods that hee can walk in with us, *Deut. 8. 15, 16. That hee might humble thee, and that hee might prove thee, to do thee good at thy latter end.* God had a great care of his *Israel* to do them good.

But to bee short, I will now speak a little unto the interest of the latter clause [*And are at their wits end,*

To bee curt in the anatomizing of these few words, they seemingly bear a twofold sense.

1. Either when Sea-men are in such storms as that they are put by all sail, and all skill and art, which before they did, and could make use of, and so can do no more, then may they properly bee said to bee at their wits end.

I may say of the Sailor at this time as it was said of *Achilles*, who bearing of the

bad lots of his dear friend *Patroclus*, *cubans in faciem mox deinde supinum.* One while hee turned on his back, and another while upon his belly for very grief and trouble. How often have I seen the skillfullest of men in a ship for to beat their breasts with their hands, and to stamp with their feet at the consideration of the present dangers they have been in?

Or 2. When that they are in, and under such an intricate condition as they know not what to do, or what course to take

take for the best, when all the skill, wit, and art that they put forth cannot help them, then may they bee said to bee at their wits end.

That the Sea-man is very frequently, and commonly, troubled with such difficult and horrid fraights in the Seas, that hee neither knows how, nor what way to get himself out of them. And are at their wits end. Now cries the Mariner, whom you could never see to cry before, *Psal. 143.7. Bring my soul out of prison, that I may praise thy name.* The Sea-mans condition may well bee resembled unto a prison, which notes confinement and inclosure, inso much that there is as little possibility of evasion, and escape as there is for them that are in Jayls, Irons, and Fetters. Oh the many heart-akes, and affrightments that my soul hath had in the unmerciful Seas, and not onely I, but those that have skill and knowledge in the Seas, when wee have been thrown, and run upon sands, our condition hath been no better than that which the Apostle was brought into, *Act. 27. 30. And when neither Sun, nor Stars in many dayes appeared, and a small tempest lay on us, all hope that wee should be saved was then taken away: Yet in these straights the Lord never left mee (nor them that were with mee) comfortless, but hath at one time or other, when that I have thought that the ship would flye in peeces at every billow that hath come*

1. Observ.

I may say of Sailors in this case, as Job said of himself in another, *Job 39. 21. My Harp is turned to weeping, and my Organ into the voyce of them that weep.*

come upon her when fast upon the
lands, supported mee, bidding mee
stand still and see the salvation of the
Lord; though no possibility of escaping
was in view, and fight, yet hath the
Lord seemed to say, Fear not, for you
shall ere long bee delivered; and after
some little expence of time, wee have
wonderfully got off again. When
Ziglag was burnt with fire, and the
people spoke of stoning David, yet
found hee much comfort from the Lord
in that grievaminous distress, 1 Sam.
30.6. But David encouraged himself in
the Lord his God.

3. Observ.

Every unrea-
sonable crea-
ture when put
to it, will
make use of
their horns,
others of
their teeth,
some of their
claws, and o-
ther some of
their feet, the
Souldier to
their Guns,
Pikes and
Swords.

That the terrible and heart-damning
dangers that Sea-men very frequently do
meet withall in the great deeps, do put
them upon the setting of their wits at work
to think and contrive all the ways and
means that ever they can imagine to get
themselves out of them. And are at their
wits end. Act. 27. 17. They used helpe
undergirding the ship, and fearing lest
they should fall into the quick sands, brake
sail, and were so driven. Vers. 12. And
being exceedingly tossed with the tempest,
the next day they lightened the ship. Oh
the pale faces that bee at these times
amongst the Mariners! Oh the many
trembling joynts amongst our stoutest
men! Oh the witless heads, and the
helpless hands that bee amongst them at
these times! Act. 27. 29. Then fearing
lest wee should have fallen upon Rocks, they
cast

cast four anchors out of the stern, and wish-
ed for the day.

That the Sea-man is oftner out of his
wits than in it. And are at their wits
end.

The Sea-man hath but a little
wit, but hee is oftentimes out of it,
and besides it, and that six several
wayes,

1. In a storm.
2. In a fit of anger.
3. In a fit of drunkenness.
4. In the sin of uncleanness, *Prov.*
8. 32.
5. In his graceless swearing.
6. In the act of murder.

Mee thinks I hear the Country man
saying is it thus, That there are such
hazzards in the Seas, and that the Ma-
riners are put to these heart-affrighting;
and soul-consternating dangers, I would
not bee solicited to go to Sea if they
would give mee the choysest and cost-
liest ship that is in the world; for I
should conclude that if those men that
use the Seas bee so often at their wits
end, I should bee oftner at the end of
mine. Are they in such dangers that
many times the Masts break by the
board upon their heads? Are they in
such jeopardy that their sails tear in
peeces like to white paper by the winds?
Do the Seas come leaping over their
Poop-Lamborns; and sometimes over
their yard arms? Are they ever
and anon running upon sands? And

H h

by

3. Observ.

This is the
Sailors miser-
able Motto,
*Nec sine te, nec
sine teum vivere
possum*, I can-
not live with-
out I go to
Sea, and when
I am there, I
cannot abide
it.

by, and by upon rocks? What would become of mee were I in the light of such storms? I confess, there is a vast disproportion betwixt the Sea-mans, and the Land-mans life, because the one is tossed, and tumbled in a turbulent Sea, and the other is both night and day in quiet at land.

1. The Sea is full of dangers, whereas the Land is full of peace, and safety from those perils that bee at Sea.

2. The Sea is restless, and unquietly raging, but the land is stable, and firm, and quiet, because it stands upon that uncontrollable Decree of the Lords.

3. There is small comfort, and contentment to bee had, or expected in the Sea, but the land affords both a multiplicity, and variety of it.

4. When men are at Sea, they are neither amongst the living, nor amongst the dead, but the land affords sweet converse, and good society.

The Sea is a great Element, in which both fish and fowl take great delight to live, but there is none of the sons of men,

but take far more pleasure in being at land. *Englands Navy is not unlike to Davids Army, 1 Sam. 17. 2. Every one that was in distress, every one that was in debt, and every one that was discontented, gathered themselves unto him. It is poverty makes many go to Sea.*

Verf. 18.

of the Sea.
The reason now is easily found why
1. Because the Lord is
Verf. 28. *Then they cry unto the Lord in
their trouble, and hee bringeth them out
of their distresses.*

VHo will not say but that it is
high time for men to betake
themselves to prayer when they are in-
volved in such straights; as that they
are at their very wits end? This Scrip-
ture I conceive, is *partim queribundus*,
partim precations, and *partim consolatorius*.

1. It is *expostulatory*, and full of com-
plaints.

2. *Supplicatory*, and full of requests.

3. *Consolatory*, and full of hopes.

1. You have the Sea-men in this
Scripture *expostulating* their case with
God, and making their dolorous di-
stresses known unto him.

2. You have the Sea-man praying
unto God to deliver him, and all with
him out of the storm, and dreadful haz-
ards that they are in; *Then they cry,*
&c.

3. Here is the Sea-man partly com-
forting of himself with hope that the
Lord (in his good time) will deliver
him, and those that are with him,
out of their dangers. And this hope
springs from the strong confidence
that hee hath in God; who is the great
Commander of the waves and winds.

Hee is The

The reason now is easily rendred why the Sea-man prays.

1. Because all humane helps are vain, but the Lords divine assistance is never in vain. Mans importunity is Gods opportunity. Mans worst time is the Lords best and prime season. Mans help comes oftentimes too late, but the Lords never. It is never too late for him to help, were the ship half full with dreadful waves, or were shee foundred in the Sea.

The words *Logically* handled afford these particulars.

1. Persons praying, and those are Sea-men.

2. The person unto whom they pray, and that is the Lord.

3. Their prayers and requests are for preservation.

4. The manner how they desire to bee saved, and that is not by any weak, feeble, frail, evil, or indirect means, but by the Almighty power of the Lord.

The words *Theologically* handled, and resolved, take them then thus:

Supplicants.

Supplicatus.

Supplicationes.

Modus.

I have met
with a pretty
passage of one
that trusted
much to the
strength of his

arms, and when lying something long upon them, they grew very numb, and senseless, insomuch that he could not perform those exercises which he could before, well. sayes he, whilst I used it to other services it never failed me, now that I have rested upon it, I finde it to complain. Surely it is no trusting to an arm of flesh, let the occasion be what it will.

1. How

1. How can deep distress be better expressed than by parthetical, and energetical prayer, and such as is here offered up? *Then they cry.*

2. Who are, or have greater need to pray than Sea-men?

3. Who is more worthy to be invoked, and called on than the Lord Almighty?

4. What can a man desire for himself (be it spoken with respect to his outward man) that is better than salvation, or preservation? and this is the substance of the Sea-mans prayer.

5. By what means can any be better preserved from distress and danger, than by the Almighty power, and outstretched Arm of God, which is the Sea-mans only *Asylum*.

That without a divine Providence they lye no such stress, dexterity, or sufficiency, in the highest pitch of human wisdom, as to carry any safely out of deep, and deadly dangers. Or if you will, the point may lye thus:

That the making use of all the means that ever can be studied, procured, and invented, without God, and the very placing of a mans confidence in them, are not of ability to answer the creatures expectation. Then they cry, &c. Paul and the Mariners together, bare up very bravely against that dreadful wind, and weather that lay upon them whilst either art, skill, or industry could befriend

1. *Observ.*

Many prophane Sailors are too much Cyrus-like, of whom it was said that he would have it Epitaphed over him, *πᾶσι τοῖς πλοῖσις ἔσθλην*. I could do all things.

them, but finding both to fail, and that they could not any longer bear up into the wind, (*εὐροπόμενοι*) or look it in the face, they then let her drive, *Acts 27. 43*. The Mariners that Jonah sailed amongst, wrought like men in the storm, *Chap. 1. vers. 19*. Nevertheless the men rowed hard to bring it to the Land, but they could not, for the Sea wrought, and was tempestuous against them. Every man had his hand upon his Oar, but all was in vain, and to no purpose. Many a mans too much dotting upon his own skill, and parts in time of storms without a dependency upon God for help, has smarted most shroudly for it. Those men that stand upon the broken legs of their own wisdom, parts, projects, and contrivances, do many times get laid falls. Many have confided to ride upon the reeds back of their own fore-castings, whereas alas, that unperforming Palfrey has deceived them, and left them in the lurch. Many think themselves to bee never better mounted than when they have their feet in the stirrop of that saddle, that sits upon the back of that ill conditioned beast, called carnal policy.

2. *Observe.*

The French Proverb is,
When the danger is over, the

That the Sea-mans devoutness, and religiousness is never to bee seen but in a storm. Then they cry &c. If it were
Saint is forgotten. *Homo Deo servitus debet, non ad procellam, autem vel ad tempus, sed in aeternum.* It is not a little fit of Prayer in a storm will serve the turn, but thou must bee holy all thy life long.

FOR

not that they were in danger, you should neither see them go to prayer, nor hear them at any such sacred duty. *Jonah 1. 5. Then the Mariners were afraid, and cryed every man to his God, and cast forth the wares that were in the ship into the Sea to lighten it of them. As you shall never see a white Whale but against a storm of Frost, and Snow, so shall you never see any thing that is good, in the generality of Sailors, but when they are most dreadfully souzed in storms, and hardly then neither.*

That tempestuous storms, and deadly dangers has brought those upon their knees, that would never have bended in a calm. Then they cry. If any one would know at what time the Sailors take up the duty of Prayer, let mee give them in this short hint, it is when death stares them in the face. If ever you see the Heavens veiled in sable blackness, the clouds flying, and the winds roaring under them; you may conclude that some of them (though God knows but few) are at prayer, yea hard at it with

When the Sea rages & storms encrease, think with thy self that God is angry. & who will stand even

with thee, for some threat or other is come out against thee. I know when they enter into their choller, will beat the ground with their talles. God is angry when hee beats up the waters into hills, and mountaint. When Alexander Macedonius had offended their Emperor, they laid down their arms, and put on mourning apparel, and came running in great troop, both of wives and children, shedding of many tears about his Tent, acknowledging themselves sorrowful for what they did. I would our Sailors were of this temper to their God.

H h 4

their

their God. But never believe it, that there is any prayer amongst them when the skies are cleer, the winds down, and the Seas smooth. David tells you not of their praying in good, and comfortable weather, but that it is in time of storms, for I believe that neither hee, nor I ever see many of them of that strain. I have observed that in summer Thunders, when the loud rattlings of it has run, and echoed all the Country over, that it has struck a very great fear, and forced many unto prayer, *Exod. 8. 9. 28. Intreat the Lord (for it is enough) that there bee no more mighty thundrings and hail, and I will let you go, and yee shall stay no longer.* This was that that dreaded all Egypt, and as soon as the blast were over, Pharaoh was at his disobedience again.

4. *Observe.*
Our loves mu-
tation, ingener
honesty.
Small dangers
are dumb, but
great ones make
men for to
speak.
Periculous
and quiet
Nautes, quam
Tempestas. Sail-
ors are like ro-
bes, soon kil-
led with honey, but quickned with vinegar; spoiled with calm,
but bettered by storms.

That God hears oftener from an affli-
cted people, than hee either does, or can from
a people that are at ease, quiet, and out of
danger. Then they cry. The prodigal
Son was very high, and resolved never
to return till brought low by pinching,
and nipping afflictions, then his Father
had some tidings of him. Hagar was
proud in Abraham's house, but hum-
bled in the wilderness. Jonah was a-
sleep in the ship but awake, and at pray-
er in the Whales belly. *Jonah 2. 1.*

Manasse

Manassas lived in *Jerusalem* like a *Libertin*, but when bound in chains at *Babylon*, his heart was turned to the Lord, *2 Chron. 33. 11, 12*. Corporal diseases forced many under the Gospel to come to Christ, whereas others that enjoyed bodily health would not acknowledge him. One would think that the Lord would abhor to hear those prayers that are made onely out of the fear of danger, and not out of the love, realiey, and sincerity of the heart. If there had not been so many miseries of blindness, lameness, Palsies, Fevers, &c. in the daies of Christ, there would not have been that flocking after him. Too much fertility hurts the Corn, overmuch fruit breaks the limbs, boughs, and branches of the Tree; the body is the worse for too long health, and the Sea-man baddest of all in the enjoyment of many calmes. Sailors are not unlike to the dumb son of *Crasus*, who was never heard to speak a word, but then to call out cleerly when hee saw the knife a going to his Fathers throat, *Αὐτὸς ποτὶ κτείνε Κράσου*. May not the Sailor say in stormy weather as the *Hearts of Apostles* said, when seething in an hot boiling kettle, *Ὑψὸς σοὶ ἑστὶν αἰτία*, I have been the cause of this.

Storms looke men to go to God, as the sight of Bees bears do children into the bosoms of their parents. In calms Sea-men either pray not at all, or if they pray, *rara sumunt salicibus ara*, faintly, yawningly. *Oratio sine malis, ut ait aut sine aliis*.

That none have any assurance of the continuance of their lives, and comforts in this life, bee they at Sea, or bee they on Land, Then they cry. It seems that both

3. Observ.

both ship, and men, and all are now at the stake, and ready to be sacrificed. There be very many strange mutations, and unexpected ever sions befalling of the Mariner now, and then. That counsel that Xavrius presented unto John the third King of Portugal, the very same would I give our Sailors. He bid the King meditate every day a quarter of an hour upon that text, *Matth. 16. 26. For what is a man profited, if hee shall gain the whole world, and loose his own soul? or what shall a man give in exchange for his soul?* It is reported of a ship, that shee spoke on this wise when in a dreadful storm, after all that ever the Mariners could do to save her, by lightning of her, and throwing not onely of the worst but of the best commodities into the Sea. *Fie! Fie thou angry Sea, wilt not thou be hired? will neither gold nor silver do any thing? must I perishe? Alas I am fraughted with rich Wives, Silks, and Sugars, what thou wilt for my ransom, and thou shalt have it; reverse, reverse, I pray thee thou great Sea, thy cruel intentions, and if thou wilt take the greatest summe that ever was given for a ship, thou shalt have it for thy sparing of mee, and the lives of them that live within me.* But all this fair speech that the ship made unto the Sea, was not prevalent, but shortly after shee sunk into the bottom. I bring but in this passage now, to shew you that wee have

The Sea is
Proud-like,
assuming all
forms, and
shapes, now
calm, now
stormy.
*Fiet enim Subi-
ta lux horrida
atque Tigris
Sanguisq[ue]
Draco, amful-
us cervice lea-
na.*
Virg. Georg.
L. 4.
Sometimes like
bristled bear is
fumes,
Like scaly Dra-
gon now is
fumes.

have but a slippery hold of any thing that is temporal.

That there is such terror and astonishment in death's grim countenance, that it makes all people whether at Sea, or at Land cry out for deliverance from it. Then they cry &c. Jonah 1. 5. Then the Mariners were afraid, and cried every man unto his God. One cried out when death knockt at his door to take him away out of the world, Oh spare mee yet a little longer, *Inducium vel ad horam*, let mee but have reprieve for a day, or but for an hour, respit for a minute, but all would not doe. What is it I wonder, that men will not do in time of storms, to save their lives? I have read of one, who was a Syracusan by Country, that did in a storm when all ponderous things were hurled overboard, cried out to the Mariners, come let us clap on the sailes and out with my wife and his reason was, (*Quid maximum pondus erat*) that (she was) the greatest burden in the ship.

Life is sweet, and nature would

6. Observ.

Appius Claudius was the most out of love with the Greek letter Ζετα that ever I heard of, because when it is pronounced it represents the gnashing teeth of a dying soul.

Sigismund was much out of love with death also, for when he was upon the dye, hee gave command to all his servants about, not so much as to name death, lest it should preserve himself.

1. Reasons

Because there is so much flesh both in the best, and worst of men, and also because mens faith in God is so weak in them, therefore is it that the fear of the waters is so strong. Did men fear God more, and trust him more, they should then know more of the intentions of God

God in storms, and also not be so much dejected at them as now they are.

2, Reason.

Because there is a dunghill of guilt dwelling both in the best and worst of men, this is that makes people afraid of death. I have read of a pretious soul that was very much afraid to die, but to encourage himself, hee spoke on this wise, What my soul? art thou affraid now, that hast served the Lord Jesus Christ this seventy years and upwards? Oh go out, go out my soul there is no fear. I have read of another, that under much wearisomness, and discontentedness, called for death, and dye hee would, and death appearing to him as hee had wished for it before, hee told that soul and body-rending Sergeant, that hee called him for no other end, but *ut hunc lignorum fascem super humeros imponeres*. That hee would help him up with his burthen of sticks. The man had no more stomach to dye, than the Mariner has in a storm to drown.

I would now observe two things.

1. That death is comfortable to one sort of people.

2. It is dreadful and terrible unto another.

1. It is comfortable to the godly,

Storms are but sturdy Porters, which set open the doors of Eternity, a rough passage to eternal happiness. Why should they fear to pass the waters of Jordan, and take possession of the promised Land, that have the Arke of Gods Covenant in their eye?

that

that have walked before God in the Land of the living, with a true, sincere and upright heart, in all holy, and true obedience, and conformity unto the will of God. Such a soul may boldly triumph over, and in the face of death, 1 Cor. 15. 55. *O death where is thy sting? O grave where is thy victory?* Death is not terrible unto such, because it is no more but the running, and rading of *Joseph's* Chariot wheels upon the pavement of this world, to waite ancient *Jacob's* soul in the golden streets that are above this sublunary world, and that celestial Orbe into that heavenly *Jerusalem*.

Every bullet that thou hears to come singing and flying over thine head, that is shot out of the Gun-mouths of Christs enemies, is but a Chariot that is sent for thee to fetch thy soul to Heaven. Let the seas rise up and drown thee they are but Chariots to transport thee into future happiness.

If I should bee slain or drowned at Sea, in the wars against the *Spaniard*, then would there bee an end of all my comforts, and thereby I should leave Houses, Lands, Wife, Children, and all the good things that I have raked together in this life, behind mee.

I would have all our Seamen, & all our Commanders to take off their eyes from looking upon those things, and fix them upon the great and glorious designs that

Christ

Objections

Christ has on foot against the *Antichristian* powers that are, and bee in the world. Bee willing *Gentlemen*, I and bee you valiant, to do Jesus Christ all the service that you can, you shall have better comforts for them, regard not your stuff, and worldly trash, *Gen. 45. 20. For the good of all the Land of Egypt is yours.* You shall have it well paid again in Heaven, over and over, double, and treble.

When *General Zelislaus* had lost his hand in the wars of the *King of Poland*, the King sent him a golden hand for it. If thou lay out a peny for Christ against his enemies, thou shalt have a pound for it.

Sailors live, eat, drink, play, card, dice, swear, whore, sing, rant, as if they had passed over the judgment day. They think not of that day that will be cumbered with distress on every side them, accusing sinners

on one side, revenging justice on the other; a gaping hell beneath them, an angry Judge above them; a burning conscience within them, and a flaming world without them. Good Lord, what will become of those wicked wretches at that day, when the trumpet of the Lord shall sound, mountains melt, stars fall, fire falling, sinners fainting, poor creatures cry for graves, hills, and mountains to hide themselves in.

2. It is dreadful to the wicked, because that after death comes judgment. How dolefull, and heavy is this summons of death, this roaring storm is not for our eares, but for our hearts; it calls us not onely to our prayers but to our preparation. Oh with what terror does the graceless Sea-man stand in now? his hand trembles whilst it is lift up to Heaven, his very lips quake, and quiver whilst hee is praying, *Lord have mercy upon mee*, his countenance is pale, sorrowful and wan; his fear is

ready

ready to execute him, before the hang-
man is the condemned malefactor. I
would to God, that our Sea-men had
but the like horreur upon them both in
calms, and storms, which the guilty
and damned souls of men will have,
when they stand before that dreadful
Tribunal, in the day of the great *Assize*,
where there will bee the presence of an
infinite God to daunt them, conscience
to give in its evidence against them,
Legions of unclean spirits to seize upon
them, and to torment them, they would
then bee more afraid of death than they
are.

That although those that go down into
the deeps (which are fearers of the Lord)
have comfortable promises of Gods pro-
tecting grace, and mercy, yet must they
not idly expect it, but wrestle, tug and
struggle hard with God by Prayer for it.
Then they cry, *ecc.* Isa. 43. 2. When
thou passest through the waters, I will bee
with thee. God will have every thing
fetcht out by Prayer. When God
had promised *Israel* great things, *Ezek.*
36. 37. Thus saith the Lord God, I will
yet for this bee enquired of by the house of
Israel, to do it for them. If thou would-
est bee saved in stormy, and tempestu-
ous weather, let God hear from thee,
hee will expect it, if thou expectest
mercy at his hands. The word storm
in the Greek springs of two words *θύ-
λλα*, a *θύς* *θύλα*, which signify much
sacrificing,

7. Observ.

Sailor, Sailor,
Durante pugna,
non cessat tibi,
Whilst the
storm lasts, bee
thou at prayer,
if thou hopest
& lookest that
God should
protect thee.

sacrificing, importing that that should be a time of much praying.

1. Reason.

Noah pitched his Ark with-in, & without. The German cried out to Hercules in the Fable, when his cart stuck in the dirt, but would not put forth a finger to help it out.

Because means must be used for the obtaining of things promised. God himself has ordained, yea commanded that it should be so, and hee that neglects the use of means in such cases, tempts but Gods Providence, which the Lord Jesus himself dared not to do, *Matth. 4. 7. Thou shalt not tempt the Lord thy God.* Christ speaks this of himself, and not of Satan, for that unclean spirit was never so happy since the fall, as to be in a capacity of fearing, and submitting unto God in any divine, and sacred precept.

2. Reason.

Prayer should in storms resemble the Stars about the North pole, which never go down.

Because Prayer is the ordinary condition of any promise, or I would say, the ordinary means appointed by God for the obtaining of a promise, or of what the soul desires. Prayer is *causa & conditio sine qua non*. By it wee may obtain any favour from God, and without it wee cannot. *Matth. 7. 7. Ask and ye shall have, &c.* God does not in this promise limit any one in their asking, but let them be as large as they will, and in what they will, and they shall have it.

3. Reason.

Because the Lord loves to be sued, and sought unto by prayer.

4. Reason.

Because by prayer unto God, wee shew our dependency upon him, in the performance of this sacred duty, wee acknowledg the Lord to take care for us.

f. Of

III. Of Encouragement. They who do really call upon the Name of the Lord in dreadful storms and dangers, do acknowledge him to be omniscient; one who knows best of all their wants and necessities:

1. They acknowledge God to be Omnipotent, and one who is able to supply all their wants in their greatest straits that ever they are surrounded with:

3. They acknowledge him to be an all-good, and one who is very merciful, and bountiful; and upon these considerations any one may take encouragement to pray:

That the Sea-man commonly makes the Lord many serious, and solemn vows, and protestations in the time of calamity; which afterwards he never performs. Then they cry, &c. As if David should have said, in time of danger they will both protest, and vow, nay and almost swear too, that they will turn gracious and precious souls, but when the storm is over, their vows are all forgotten, and they are at their swearing again. Jonah 1. 16. Then the men feared the Lord exceedingly, and offered a Sacrifice unto the

8. Observ:

I have read of some Mariners; that vowed wonderfully largely when their ship & lives were at the stake, what they would do for their God whom they served; they told him, if ever they got to shore alive,

they would sacrifice a Candle to him that should have as much tallow in it as the main-mast was in length, and substance, but when got safe to Land, they forgot their vow, and one of them being more religious than the rest, begun to tell them of it, and to prompt them to it, *push quoth the Skipper, we are now at Land, and this small candle of eight in the pound will serve the turn.*

I i

Lord,

Lordy and made vows. It seems that this is a very common thing amongst them. *Plato* had perswaded *Alexiadde* to live justly and honestly in the world, during the whole course of his life; and when hee protested, and vowed to him that he would do so, I pray God said *Socrates* that hee would once begin. So our Sailors make large vows in dreadful storms, when the ship is upon Sands, or when shee is leaky, and half full of water, and they tell God very largely, what penitents, and what religious people they will bee, if hee will but graunt them their lives; but I may say unto them, pray God they would once begin; there is not a people under the heavens that are slower to good, and that have a less skill in good than they are, they are couzen Germans to *Seneca's Semper viventi*, and I pray God that they hit on it before they dye. Sailors are like *Nebucadnezar's* image, in storms, whose head was all of pure gold, the arms of silver, the thighs of brass, & the legs of earth and clay. They are gold, and silver in storms, but at Land and in calms, meer dross, and brals. It is with Sailors in storms, as it was with *Israel* at that dreadful time of Gods descending out of the heavens upon Mount *Sinai*, Deut. 5. 27. *Go thou near, and hear all that the Lord our God shall say, and speak thou unto us, all, and wee will hear it and do it.* Here was a large

a large protestation you will say. Well, *vers. 29.* carries sad tidings in it. *Ob* that there were such an heart in them; that they would say *men,* and keep all my *Com* mandments always, that is might be well wish them, and wish their children for ever. If there were but such an heart in Sailors as they pretend to have when in storms, I am confident that no people under the heavens would outstrip them in piety.

The Sea-men's large promise to his God in a storm, is like to false fire to a great Peece, which

discharges rich explication with a bad report. *Siquidam vovet, & non solvens, quid nisi peius.* Bern. Hee that vows in storms, and does not perform his vows when delivered out of them, forswears himself before the Lord.

That the Sea-man never takes up the duty of Prayer, but when hee sees himself involved in an unlikely state and condition of his ever recovery. Then they cry. I have observed it, that at such times when wee have been thrown on Sands, and when our sails have been rent in pieces by the violence of storm, even as one would tear careless paper, and linnen, that then they have prayed. *Jonah 1. 5.* Then the Mariners were afraid, and cryed every man unto his God. You should never have heard those Sailors at Prayer that *Jonah* was amongst, if that their lives had not been in that dreadful jeopardy. It was a

9. Observ.

This was an unlavory saying of one of the Sailors to the rest of his companions, when labouring under a most dolorous storm. My lads, bee of good cheer, I will go & take a turn at prayer, both for you, and for my self, for I

am very confident that the Lord will hear mee. I used prayer as little as any man in the world.

graceless saying of one Sailor, when in a most inevitable danger, that hee had never used any prayer for seaven years together, but hee was now fallen into that distress, that hee must bee forced to do that which hee neither liked, nor never used to do. Sailors are not unlike to *Agrippa's* Dormouse, that would not, nor could not bee awaked, till shee was thrown into the boyling Copper, and then the kettle rang with her dolorous Sonnets, *Ego uror, Ego uror. Alas, I burn, I burn.* It is danger makes many in the Sea go to prayer, and not grace, conscience, or the fear of God.

The Sailors life is not unlike to *Herman Biswick's*, of whom it is said, that it was his judgment, that the world was eternal, and that there was neither Angels, nor Devils, Heaven, nor Hell, nor future life, but that the souls of men perished with their bodies. And if our Sea-men hold but of this strain, they may live as they please. But grant they doe not, their prayerless lives tell us, that the thoughts of Hell, and the thoughts of God, and of another world, is not in their minds, they have not another place in their eye, but only this present world.

One of the saddest things that my soul has mourned for, and at, whilst in the Sea, was my serious consideration of the many Vessels that go in the great deeps, that neither do, nor never did,
and

and I fear never will, take up the work of prayer. Prayer at Sea, is like to a poor Beggar, or Traveller on Land, who goes from Town to Town, and from Country to Country, but is never invited in, or taken notice of by any. Strangers and travellers, we usually say, meet but with cold entertainment. Oh the many ships, both in the *States*, and *Merchants* Service, that cannot allow Prayer any room amongst them, I speak not of ships that have Chaplains in them, but of the Sea-men in general, they cannot be got to take up prayer in those very ships that they have Chaplains in.

As that I should be forced, to say that of the ships that go in the Seas, which the Lord complained of once in the sons & daughters of

men, *Rom. 1. 29.* Being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despightful, proud, boasters, inventors of evil things, disobedient to Parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

What was once said of *Salomon's* building, I may even say of most ships that go in the salt-waters, *1 King. 6. 7.* There was neither hammer, nor ax, nor any tool of Iron heard in the house while it was in building. There is no noise of prayer amongst them, or to be heard of; you would think that all the Sailors were rather dead than living. May I not most lamentably speak it, as it was once said of *Egypt*, *Exod. 12. 30.* And there was a great cry in Egypt, for there was not an house where there was

Is there one ship in the Sea, that is either in the *States*, or *Merchants Service*, but there is the greatest part, the better half, I, and I fear even all indeed but are dead men, I mean as to prayer, or any thing that is good; but grant there be, is it not a dead Religion, and a dead kind of prayer that they live in? this is the state & condition that Sailors live in, excepting a few, I question not, that is amongst them, whom God has otherwise taught, principled, and quickned. To stir you up, to take up the duty of Prayer, consider of your danger by your neglect of it.

1. You are in danger of being overcome by your enemies, *Exod. 17: 12.*

And it came to pass, when Moses held up
his hand, that Israel prevailed: and when
he let down his hand, Amalek prevailed.

If you take up the work of prayer, you will engage the Lord to stand by you, in the dreadfulllest disputes that your enemies can assault you withall, *Zaib. 2. 5.* For *I, saith the Lord, will be unto her a wall of fire round about; and I will be the glory in the midst of her.* I, and you will engage him to help you when you are at your wits end in time of storms. If you will but, good Sailors, take up prayer-work, I will engage in this for you, against the proudest enemy, that ever strutted in the salt-waters; and it is that of *Pope Pius* the second, which hee writ in a letter to that great *Don-*

of the World, the Grand
Turk.

*Nunc in aſſum Chriſti ſubmergere
habet,*
*Fluctus, ac nunquam mergitur illa
ratis.*

Let Both Sea, and Out-landiſh ene-
mies do their worſt; a godly ſhip was
never known to bee overcome, or
drowned.

You are in danger of being over-
come; and over-run with ſin; for
want of prayer. Sin is both *Maſter*,
Captain, *Boatſwain*, and *Tennant*, in every
ſhip; and every man is at ſins command
amongſt you for want of prayer; how
reigns ſin in the *Captain* of the ſhip, in the
Maſter, *Gunner*, *Boatſwain*? Sin ſits as a
King in his Court in your ſhips, who rules
by immediate commands; whereas the
power, and the voyce of prayer, breaks
the very head, and inſolency; and do-
minion of ſin; your ſhips might bee
wonderfully healed of all that filthineſs
that is amongſt them; would they but
practiſe prayer. It is no wonder though

I ſhall ſay of
that ſhip where
all the men uſe
prayer in her,
as one ſaid of
Troy, *Villa ta-
men vinces,
everſaque Troja
reſurget,
Obruta hoſtiles
illa ruma do-
mos.*

Ship, like
borders may
dip, and not
drown, may
be filled with
waves, and yet
not ſink.
The *Phœnix* is
in the emblem

had many weights upon the top of it, and as many ſcales
at the very root of it; yet could it ſay, *Nunc non, nec perire.*
Ships in the Sea that uſe prayer in them are not liable
to the *Arctick Pole*; of which it is ſaid, *Semper uſque, nunquam
merguntur.*

there bee such an hellish voyce of swearing, lying, idle talking, and all manner of filthines crawling in every mans tongue, heart, hands, and eyes in the Seas, as there is, the main reason of it is, because there is no prayer used by any of them.

3. You are in danger of being overcome with Satan, whereas fervent prayer would drive the Devil over-board, and where no prayer is, the Devil will bee sure there to take up his abode. I am confident of it, that the Devil hath not better entertainment in all the world again, than he hath in ships amongst the Sailors; my reason is this, they are such vassals and slaves to that unclean spirit, even to rend, and tear that sacred Name of God in their mouths, besides that infinite mass of wickedness that they commit. *Matth. 17. 21. Howbeit, this kinde goeth not out, but by prayer and fasting.* Prayer and the Devil it seems cannot (set their horses together) dwell together, no more than sweet Spices, and Tygers can accord together, who will at the smell thereof betake themselves to their legs. The Devil could no more indure powerful prayer in

If any one would ask me at what sign the Devil dwells in the world, or where the Devils dwelling is, I would

tell them, that it is at the sign of a prayerless family that liveth either on Sea, or Land. The Devils house is called by the name of an *Empty house*, *Mat. 12. 44.* Every Sea-man that is a prayerless man, is one of the Devils lodging houses, and the Devil is the Landlord of all such houses. Empty houses, *viz.* empty of grace and prayer.

ships,

ships, were it but there, than the Tyger can indure the melodious sound of the Trumpet, or skipping Squirrel, the blowing of the Horn.

4. You are in danger of the wrath of Gods great and sore displeasure, when in perilous and boysterous storms; that this is a truth, consult Jer. 10. 25. *Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy Name.* If you would bee preserved in the Seas, let not God finde you prayerless men. Prayer is the best cable, that is in the Hould, or about the ship, 1, and it is the best tackling, and the best Anchor that is in any of your ships. Prayerless men are open to the judgements of God in the Seas, and are liable every hour whilst they are in them, to be swallowed up by the mountainous waves. Never was there a ship cast away in the Seas, I dare bee bold to say it, if there were but some in it godly, or grant they were, the people in them got safe to shore by one means or other. Prayer will not onely keep off storms from ruining of you, but also from fire, and from the wrath of God, to seize upon you. Prayer will bee as

Heracles King of the Gods, after his conquest, proclaimed by sound of Trumpet, that none should molest or hurt those that were led into the Temple of Peace

and Paul to pray, and worship God. God will do thus for you in the Seas, his Herald shall go before you, and declare unto the winds that they shall not hurt you, that the Seas shall not drown you, Rocks split you, nor sands take hold of you, Prayer is thus privileged.

commodious for our *State Ships*, and for our *Merchant Ships* (yea I dare bee bold to say it) as that *Antidore* was which they used in ancient times in their besmearing of all their wooden buildings with *Alome*, in trial whereof *Archilanus Mithridatus* is a witness, when hee washed all the wood of the *Tower* therewith, which hee had in charge, and when *Sylla* attempted to set it on fire, hee could not, but gave it up as invincible. It is no wonder though wee have so many *Prigots* fired, and so many warlike boats blown up, rocked, and stranded, surely the main cause is, there was not the fear of God in those mens hearts that sailed them, and there was not prayer amongst those men that went out with them into the Sea, *Exod. 17. 2. And the people cryed unto Moses, and when Moses prayed unto the Lord, the fire was quenched.* Pray Sailors, pray, or else your ships will either meet with fire, rocks, or sands.

Plutarch reports that at the sacking of Cities, those houses that stood near to any Temple, were ever more spared well for it, whilst others were destroyed.

5. You are in danger of being unpitied, and unhelpt in the time of your distress, because of your neglect of prayer, *Prov. 28. 9. He that sarneth away his ear from hearing the Law, even his prayer shall bee abomination.* Now who turn their backs and ears more the Sailors in another, *Nulli potius fides fuit barbari.* That the Christians did furnish Arms to the very heathens to invade Christian-
dome.

from

from the strict rules of the word, than those that use the Seas? Is it not one of the Lords great Commands, that every one should pray? How then canst thou expect that hee should look upon thee when the ship is even going into the bottom? I am afraid that God will say to you, when in storms; *Prov. 1. 26. and also will laugh at your calamity, I will mock when you fear: and when your fear cometh, as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, and you shall cry, I will not be afraid.* And lastly, you are not onely in danger of being unpittied at such times (when you are most in danger), but also of being unheard in your prayers, though you call never so vehemently. *Prov. 1. 28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not finde me.* This is a dreadful thing, that men should thus desperately run themselves out of Gods favour, & could not if I had all the language in the world set off your misery. And yet notwithstanding though

Doth not the Sailors swearing, prayerless and irreligious lives lay them, open, and consequently furnish their enemies in the Seas with courage, and valour to overcome them? and doth it not also lay them open to the winds, Seas, sands, & rocks, to catch hold of them, & to tear them to peeces.

I will pray that Sea-men may not give the

Devil the like occasion to triumph over Christ as hee did in Cyriacs dayes, whose words I will thus invert, quoth Saran, I never dyed for any Sea-men that serve me with such diligence, as Christ hath done for his, I never promised my Sailors that serve me, so great a reward as Christ hath done to his, and yet I have more Sea-men that are servants unto me, than Christ hath amongst them that are servants unto him. Christ hath here one in a ship, and shure one in a ship, but do not you see that the greatest number, and the greatest part of men, even in all Nations that are sent out in ships to the Sea, are my servants.

you

you turn your selves upon these six dangers, besides the many more that I might reckon up unto you, I am afraid that you will not for all this deal with prayer.

What Objections lye in my way, I will remove, and then Sea-men answer God another day for your prayers, and intelligious lives; it is not I, but your selves that must give an account of your selves, yet such is my love and largeness of heart towards you all, that I cannot better expreis it than in the Apostles words, *Rom. 10.1. Brethren, my hearts desire and prayer to God for Israel is, that they may be saved.* Whether ever, or never that I shall see the face of a Sea-man again, or set my foot in a States ship again, yet shall my prayers bee for you both in private and publick, and if I should not so do, I think I should not bee well-pleasing to my God, because I seriously lay to heart what need you have of it, both for your conversion, and also for your preservation, and sanctification.

Objct.

Mee thinks I hear some poor Sea-men saying, Alas Sir, wee cannot pray, wee have not those praying abilities to lay open our selves in to God, otherwise we would not be so backward in the practising of your good, and Christian counsell, and advertisement as wee are.

Answer.

Abilities to pray are evermore found to increase upon, and in the use of Prayer.

prayer. *Procedo discess precare*, by practising prayer, thou wilt learn to pray. Do thy part, and God will not be wanting in the doing of his. *Moses* begun to object to God his weakness in speaking, but would God take, or dispense with that excuse? *Exod. 4. 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*

Mee thinks I hear many Sea-men ^{2.} Object. speaking unto mee on this wise, Good Sir, why are you so importunate with us to take up this duty of prayer, there be many thousand sail that goe to and again in the Sea, that use no prayer at all, and yet they prosper and meet with little danger, or damage.

I am afraid that their prosperity is their plague, and penalty, for because they prosper for the present, they sinfully presume, and sinfully presuming, they presume to sin, and sin will in the end set the doors wide open to let in the Seas, and winds upon them. Prayerless ships, the more they prosper, I am afraid that they are the nearer unto judgement. *Phariceus's* beast was this,

Answer.

Are not most Sailors Nephew-like who said (when court-fellied, *Ne facta superi semper comprobant sua*, that the gods above might approve of all his doings) *Stulte,*

verbera esse, cum faciam Deum, Thou doting fool, shall I stand thinking, or fearing the gods, when I go about my own designs. In like manner sayes the generality of Mariners, What would you have us to be godly, and to use prayer? this we never did, nor never will do.

that

that hee had as much contentment and safety, though hee never sacrificed to the gods in all his life; eyen as others did with their *Hic ambo*, but did he prosper afterwards? *Dionysius* was the great ringleader of that jovial crew that went against *Proserpina's* Temple in *Lacrus*; which they both robbed and spoyled, and in the head of that wretched company he made this out-braving speech, *Videris enim amici, quam bona navigatio abisti. Divi sacrilegiis tribuimus?* See you not my friends; what a fortunate Navigation the gods have vouchsafed us in this our sacrifice; but did hee ever prosper after?

Object. 3.

Mee thinks I hear many Sailors saying unto mee, Good Sir, There bee many ships that use frequent prayer (according to the States Articles of War) yet suffer shrewdly; and also come to dreadful ruines, I, even when others go free, and clear.

Ans.

I will not deny now, but that such ships may suffer sadly, yet not Gods sore anger. many miseries may befall those ships that have good, godly, and religious people in them, but are not the effects of Gods fury; were not the Disciples of Christ soundly tossed in a storm? and also the Apostle *Paul*, *Acts. 27. 41.* And falling into a place where two Seas met, they ran the ship a ground, and the forepart stuck fast, and remained unmoveable, but the hinder part was

was broken with the violence of the waves.
And yet for all this, God loved Paul
never the less.

That trembling heart in the time when
Gods judgements are abroad upon the face
of the great deep, are more acceptable unto
the Lord, than hard and stony hearts are.
Math. 14. 26. But straightway Jesus
spoke unto them, saying, Fear of good cheer,
it is I, be not afraid. Psal. 147. 21. The
Lord taketh pleasure in them that fear
him. Most Sea-men in the time of their
greatest dangers, are both void of fear,
tears, and grace, for I have observed, that
they are so intured, and bet up to storms
and wars, that dangers are no dangers to
them, and storms no storms to them,
which are indeed no other than the vi-
sible tokens of Gods displeasure: but if
I know any thing, let mee tell them
thus much, that that frame of heart is
not lovely in the eyes of God, Jer. 5. 22.
Fear ye not me, saith the Lord? will ye
not tremble at my presence? You may
conclude upon it, that God loves not, nor
likes not such a judgement-our-braving
temper. The greatest plague that could
bee seen in Pharaoh, was his hardness of
heart under all those judgements that
God sent upon him and Egypt. Sea-

10. Observ.

Are not many
Sea-men stiff
and like
who wait upon
young King of
Hungary, when
hearing of the
great Turk
coming against
him, proudly
said, What need
we fear the
Turk, who
need not at all
fear the falling
of the heavens,
which if truly

should fall, we were able with our spears, and ballistae, to hold them
up from falling upon us. Sailors say, what need we fear the Sea, or
the winds, our ships are strong enough. A humbler spirit would
better become you.

men,

men; God will not, nay I dare tell you of it, that hee likes not of you.

II. *Observ.* That the generality of the Sea-men are a very holy, praying, pious, religious, and precious kind of people. Then they cry, &c. Under favour; I am but telling you of the Sea-mans piety; as it was the Hebrews custome to give those that were vile, and abominable good names and titles, to make them the more despicable and contemptible. When they would set out a whorish woman in the defamatoriest drefs that they could devise; they would call her a sanctified woman; and so when they had a minde to set out wicked and prophane men, and that unto the life, they would call them holy men; to that very end they might render them the more odious. Alas! Alas! I may better say of the generality of Sea-men, even that which was said of *Bastides* that great *Russian Emperor*; who refused the celestial globe of gold (wherein the cunning Artificer, as it were in emulation of the Lord, had curiously framed the model of heaven, so that nothing was wanting of the number of the spheres, or of the life and motion)

Nauta plurimum in tempestate Deum advocant, quem non credentes esse in calis.

The Sea-man will call upon God in a storm and when out of it, hee lives as if he would tell the world, that he believes that there is nei-

ther a God in heaven, nor a Devil in hell. What a many invocations be there amongst Sailors in time of storms, what various devotions, and general recourse to their prayers, and how many absurdities are committed amongst them, confessing themselves one to another? others in a loud voyce making confession of their sins, stretching out their throats towards heaven, as if God were either deaf, or thick of hearing.

that

that was sent unto him as a very rare present, and out of good affection from the German Emperor, but his answer was, *I do not mean to busy my self in the contemplation of Heaven.* Is not this the Sailors resolution, and also all their piety?

That bold and graceless wretches are made to quake and tremble in Tempestuous storms. Then they cry, &c. Belshazzars mettall melts in the fiery furnace of a rugged storm. Dan. 5. Tells us, that hee was impudently hardy to profess defiance against the God of Heaven, by the prophanation of his holy Vessels, and also by other external, and visible testimonies of his enmity, and despight, but as soon as hee saw his doom written upon the wall, down fell the high-hoyed proud-vanting flag of his spirit.

12. Observ.

They that said
but in now,
What? I (will
not in the Sea
its air I tread
At every step I
feel my lusty
and advanced
head.
To knock out a
star in Hea-
ven—

Sing another tune. Those that out-faced the heavens, and out-braved the stars, and neither feared God nor man, are now at their wits end, *Deut. 28. 67. Would God it were morning: for the fear of thine heart which thou shalt fear: and for the sight of thine eyes which thou shalt see.*

It is at these times with the Sailors (especially when the ship is leaky, or upon, and near to the Rocks and Sands that lye in the Seas) as it was with that great worldly Roy or Monarch, *Dan. 5. 6. Then the Kings countenance was changed, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smet one against another.*

K. K.

Now

Now are the Sailors countenances as pale as clouts, and their hearts as feeble, and as full of fear as ever they can hold. Now is it with them, as it is said in *Deut. 28. 66.* *And thy life shall hang in doubt before thee, and thou shalt fear day, and night, and shalt have none assurance of thy life.*

The hearts of wicked men are as much down in storms as the Cuckoo's is at the going away of the Summer, of whom Naturalists tell us, that before they betake themselves to their winter-quarters, they express their loth to depart by their faltering and doubling of their voice, which is not half so clear nor so pleasant as it was at first. Nay, they are as much down when their lives are at the stake, as the *Seryphian* Frogs were, of whom it is said in *Seyrus deportata mutescunt, eadem alio translata canunt.* Carry them into *Seyrus* and you silence them, let them alone in *Seryphia* and you shall hear them sing, and croak.

13. Observ.

What *Pliny* said of *Rome*, I may say of the Sailors at Sea, that

there was never any earthquake in *Rome*, but it was the fore-runner of some great change, event, and alteration. So no appearance of mind-ally in the Physiognomy of the skies but some change of weather. *Præcædunt penitus nuntia signa graves.* There was one that went up and down *Jerusalem* 80. years before ever the war began to be commenced against it, crying, a voice from the East, a voice against *Jerusalem* and the Temple, a voice against all this people. Shall our God gives you some warning many times, before her stormy wind upon your backs; let all external signs of danger carry you then out to seek your God.

great

greatest wisdom and safest course, when
 her seas a storm a coming, to run unto
 the Lord, that he would become his friend.
 Then they cry, &c. You see the heavens,
 grow black, and many observations,
 and guessings you have from, and of
 the skies what weather is a brewing,
 will you not then prepare to meet the
 Lord, by sending out your prayers as
 Ambassadors, to plead with him in
 your behalf? *Amos 4.* *Nls.* people that are
 on Land, if they see but a Tempest or a
 shoure of Hail, or Snow a coming, they
 will with all the speed that ever they can
 make, betake themselves either to some
 good sheltering hedge, or the nearest
 neighbouring house that they can get
 unto. How much more, should you
 then fly (even as the young Chickens
 will under the wings of the old ones,
 when the Kite is hovering to fall upon
 them) to the protecting arms of God,
 that you may bee supported in a shel-
 terless Ocean. Shal the sight of a war-
 like ship coming before the wind, with
 all the *stem* of sail that ever shee can
 make and spread, Top-gallant sails,
 Stay-sails, and Boome-sails call upon
 you, I. and startle you too, to get your
 ship into her fighting *weed*, and drels?
 Insomuch that you are in such a tols at
 those times, that you cut down *Haw-*
make, knock down wooden stanchions,
 hale out your guns, keep your matches
 lighted, and your Ordnance primed,

K k 2 your

Plutarch reports of *Athenians*, that when their City was visited, and long punished with mortal sickness, that they had re-

course to the Oracle of *Apollon*, to know what they should do in their extremity, who made them this answer, that their only way was (*duplicare aras*) to double their Sacrifices. The onely way for Sailors to bee delivered in time of storme, is, to ply God hard, both before, and when they are come, with prayer.

your chartages filled, your shot, and powder, upon, and betwixt decks, and all your men in arms; some to stand by the great Guns, and other some upon deck by your small shot; and will you not bee in the like fear, when the Heavens frown above you? How should you make towards your God at such times? *Nauta sereno caelo nunnihil laxant vela, cum autem suspicio tempestatis contrahunt.* In fair weather Mariners will have their Top-gallant sails out, but if foresee foul, they presently take them in.

I would have Sea-men to strive, who should bee the first at prayer in such times as these, as it is said in *Zach. 8. 21.* *Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will goe also.* The *Tulipant* which our Herbalists call *Narcissus*, because it is an *admirandus flos ad radios solis se pendens*, a flower that will constantly expose it self unto the fulgency of the Sun, but when ever it apprehends the Suns setting, or a Tempest a coming, it hides it self, and will not hazzard its tender flower to bee shaken, and rent with the wind. Learn thus much from this

this creature, as to betake your selves unto your God, when you see storms a mustering in the clouds, and starry Sphaeres.

That hee that has a gracious purpose, 14. Observ: and design in time of storms to honour God, in the remainder of his life, may the warrantably pray for the prolonging of his life. Then they cry, &c. Psal.

119. 175. *Let my soul live and it shall praise thee.* As if David were a going to say, if it were not for that end, I would not wish to live a minute, nor a moment upon the face of the Earth. Sailors in storms, resemble the Frogs in the Countymans pond, of whom it is said, that whilst

it thundered, they were very silent, but no sooner was the thunder over, but they betook themselves to their croaking, and obstreperous notes again: whilst storms are upon the Sailors backs, they tell God many a fair story which afterwards they leave undischarged.

Sea-men, if this bee not your design in your prayers, I cannot see how you can have the face to expect audience from your God at such times. Tell mee what is thy end *Captain* in this storm? what is thy end *Master*? what is thy end *Boatswain*? Sea-men what are your ends now in this storm, where our lives are at the stake? are they not to swear? to lye? to drink? and to dishonour God as you have done? are they now fixed upon the glory of God, and the honour of God, and the obedience of your God? Fear not then, I will joyn with you in prayer, for the

Lord will never drown us, if our hearts have these resolutions in them. *Psal.* 119. 17. *Deal beautifully with thy Servant: that I may live, and keep thy Word.* Oh that this were the prayer, and the very thought of every poor Sea-mans heart, when hee is beset both on head, and stern, with that affrighting enemy, pale death.

I shall say thus much for the encouragement of all those that go in the Seas, that are thus graciously disposed, as it was said to the *Emperour Marcus Antonine*, when in *Almany*, with a very great Army, and being beset by the enemy in a dry Country, where all passages was stopped up, and there being no other likelihood but that both hee and his whole Army should perish, and that for want of water, the *Emperours Lieutenant* seeing him so sadly distressed, told him that hee had heard that the Christians could obtain any thing of their God by prayer; whereupon the Emperour having a *Legion* of Christians in his Army, hee put them all upon prayer, both for him and for his Army, and shortly after, during the time that they were at prayer, great thunder fell amongst their enemies, and abundance of water upon the *Romans*, whereby their thirst was quenched, and the enemy routed, and overthrown without any fight at all. You shall have any thing from God for prayer.

That

That the strength of the strongest faith 15. *Observ.*
in the hearts of God's people in stormy, and
tempestuous Seas, proves both small, and
little enough at those times, when Gods
help is delayed. Then they cry, &c. Mat.
8. 13. And his disciples came to him, and
awoke him saying, Lord, save us, we
perish. Psal. 119. 120. My flesh trembleth
for fear of thee, and I am afraid of thy
Judgment.

Hear that would have the Lords help in a
storm, let him bid adieu to all confidence
in the strength of ships, and in the deepest
wit of men. Then they cry, &c. Psal.
108. 12. Give us help from trouble, for
vain is the help of man. This is a good
conclusion, and the onely way to en-
gage your God to take care of you,
when neither man will, nor can stand
by you to help you.

That Sea-men seek not the Lord so ear- 17. *Observ.*
nestly in tempestuous storms, but they
have need of stirring up to seek him ear-
nestlier. Then they cry, &c. Jonab 1.
6. The ship-master came unto him, and
said unto him, what meanest thou Oh sleep-
er? arise, call upon thy God, if so bee
that God will think upon us, that wee per-
ish not.

ent sayes I will seek for thee. Sea-men never pray but when the
Sea crosses them, and is ready to run them down by the board.
I am afraid that many Sea-men pray against sin, as if they were
of Austins mind (*malis hominibus quam exingit*) we had rather serve
our corruption, than have God to grant our petitions. How can
you expect to be heard in time of danger, when that you pray a-
gainst sin, as if you wished that God might not hear you?

I am afraid that there is these two ill properties in many a Sea-mans prayer at such times as these,

1. That they flow from, and out of a constrained heart.

2. That they flow also from a divided heart.

1. From a constrained heart. Prayer comes from their hearts, as fire out of a flint, or as blood out of the nose that comes not spontaneously, but wringingly. *Pii non trahuntur ad Tribunal Dei, sed sponte accedunt.* Good souls are not drawn, and haled before God, in prayer, but go freely, and delightfully before the Lord. *Psal. 119. 108. Accept, I beseech thee, the free-will Offerings of my mouth.*

2. From a divided heart. Their hearts are not integral, and entire in prayer. Whereas the prayer of a gracious soul flows from the heart as naturally as water out of the fountaine, or hony out of the comb, *Psal. 119. 10. With my whole heart I have sought thee.*

1. Sailors come not to God often.

2. And with God they take no delight to stay long.

18. *Observ.*

The Sea-man

That the worst, and very vilest of men now appears in fits, as if really looking towards God, and good, and by and by, when out of danger hee casts off all again; no Polypus, nor Camellus hath more colours than the Sailor has changings. You would think that some Sea-men in dreadful storms had directly set their hearts upon God, and good, and that they were really pitched upon him, but when out of storms all presently breaks, and falls unto the ground again.

in the time of affliction, and inevitable distress are forced to seek, and sue unto the Lord for help. Then they cry, &c. They that never practised prayer before, but spoke as unkindly unto it, as Pharaoh did unto Moses, *Get thee from mee, and see my face no more*, now are constrained to call upon the Lord. *Psal. 78. 34. When hee slew them, then they sought him: and they returned, and enquired early after God.* Sailors cry hard that the storm may cease, and bee allayed, for it is the wind, and the Sea that is all their trouble, they cry not to God that sin may bee pardoned, and mortified in them which raised the storm; sin, and the Devil has quiet entertainment amongst them.

1. Reason. Because nature it self is professedly cross unto all trouble, danger, disquiet, and vexation; it is tired therewith, and so willingly would have ease. And upon this account I fear many cry unto God in storms, even because the Lord has summoned in, and called off those former comforts of calmness, peaceableness, and quietness that they had in the Sea.

2. Reason. Because all the means that can bee used in time of storms, are but helpless without Gods help, and therefore are they forced to fly unto God, because all their helps have an invalidity in them. Those prayers that are running out from mens mouths by
force

Forced, and constrained prayer is both commonly false, and also of no esteem, or account with God, because men care for no more, if they can but have their lives, and ships, it is not the living of an holy life afterwards that they beg for.

force in the time of storms, are never good, neither is, or should much confidence bee imposed in them. God loves prayer in the times of peace, and when prayer comes out of love to God, and to the duty, hee likes it well, else not.

19. *Observ.* That the dolefullest miseries that can befall men that go in the Seas, or the extreamest dangers that they may ever bee surrounded withal, if but laid forth before God in prayer, are good arguments of hope, that God will in his good time help them. Then they cry, &c.

20. *Observ.* That the dreadful dangers that Sea-men are in, when in storms, should make them sensible of their sin, and of Gods just displeasure against them for the same. Then they cry, &c. *Jonah* 1. 7. Let us cast lots, that wee may know for whose cause this evil is upon us.

21. *Observ.* That the estate of Sea-men may bee such at some times, as God will lend no further succour and deliverance to it. Then they cry, &c. They may well cry indeed.

If you hear of any ships cast away at any time, in any part of the Seas, you may conclude that Remember may the Lord say, the time was that I heard your cries, your tears, and prayers, and has pittied you when your ships has been thrown upon Sands, and I have taken care to keep them off from splitting upon the Rocks many, and

and many a time, but you have turned the Sailors all these gracious deliverances of mine into wantonness, therefore will I deliver you no more. *Jer. 5. 7. How shall I pardon thee for this? Isa. 1. 24. Ah I will ease mee of mine adversaries, and avenge mee of mine enemies.* I am afraid that Sea-men are a burthen unto the Lord, and that hee sends many of them packing to hell, when hee sends them down alive, ships and all into the very bottoms. When the *Idol Apis* of *Egypt*, had a mind that *Germanicus* should bee ruined, hee would not take meat from his hand. So God, prayers from your hands.

This was the answer that the stormy-wind

gave, when demanded what was the reason that it had shipwrecked so many goodly Vessels at such a time, *Si precantes eos ventus invenisset, nihil contra eos efficere potuisset.* If I had but found them praying, I could not have ruined them.

That is is not for nought, that the Lord 22. *Observ.* sends down such calamitous, and perilous storms as hee doth, upon those that use the Seas. Then they cry, &c.

It was a great dispute betwixt Doctor *Philomusus*, and Learned *Philosophus*, what might bee the reason that Sea-men out-strip all people in rudeness, deboytness, wildness, and ungodliness.

Philosophus. Worthy Sir, to answer you exactly *rations cause*, it cannot otherwise be, but they should be a wild, & a brutish sort of people, in respect they live so much out of the Land, if they lived

lived

lived on land amongst good people, there were some hopes of their reformation and amendment, but living amongst vain, idle, and ungodly men they become like a drop that falls out of the clouds, even one and the same with the Ocean: Fowls that live on the waters are never known to bee tame, viz. your *Duck, Mallard, Goose, and Seagull*, these are all wilde, and not like unto your Land Fowl.

2. They must needs bee wilde, because they never tarried so long on land as to get good nutriture, literature, and breeding, but their parents pack them out to Sea from small children to seek and work for their living. As it is with the *Lapwings* young, so is it with the Sailors. *Naturalists* observe of this Bird, that if the shell doth but once crack and break, they are of that running mettle, that they will force their way out, and run with the shells upon their heads. The generality of Sea-men run to the Sea before they bee seven, eight, nine, or ten years of age, and therefore this is one main reason why they are so rude, contemptible, and absurd in their manners.

3. Their ignorance, and brutishness, together with their audacious gracelessness arises from their early and timely running out of the land, on to the water, before they are able to give any account of Faith, Scripture, and

and the Ten Commandments.

4. The main reason why Sea-men are such notorious, and nefarious swearers, rises either from their nesciency of that Commandment of the Lords, *Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain:* Or otherwise from a want of the fear of God.

5. The main reason why Sea-men generally are such filthy and immoderate Drunkards, is, their want of principles to fortifie themselves against it, or otherwise being kept out so long at Sea, when they come on land, they pour down their cups as Swine do their swill, which are of such an avarous gurmundizing nature that they think they can never have enough.

There would be a greater number of Swearers, Drunkards, and Adulterers amongst the Sailors, did not *W^his- Hall* keep them down, and in awe. Surely that is a dreadful curse whose lofty Towers keeps both

Sea and Land in subjection. I may say of Sailors what *Jansen* once said of a people in the times he lived in, *Non habent ultimum quod nostris moribus addat posteritas.* Our Sailors flow with those sins in the Seas which former ages were ashamed of, and which following posterities will never be able to add or commit.

6. The main reason why the generality of Sea-men are such extravagant, and irregular liars, is, their deficiency in Scripture-knowledge, and also in the strong converting work of Gods grace upon their hearts; were that once wrought in them, the running issue of their foul-tongues would soon take up, and cease.

Phi.

Philomusus. Worthy Sir, you have very fully, and pregnantly satisfied mee as to the question I propounded to you, for which I thank you, should I yet press you to tell mee more of them, I know that you could do it, but the time not permitting; I will not move in this case any further.

To cast up all shortly, Sailors you may conclude that God will one day reckon with you for your unparalleled prophaneness, and that storms come not upon you for nought, neither are any of you cast away in your ships but by reason of your ungodliness. *May I not oburgatorily speak it, that there goes many ships in the Sea, which if they were deeply loaded with the filthiest excrements that lye in the stinkiest Jakes, Channels, and Boghouses about the City of London, would bee far sweeter receptacles for gracious hearts to breathe and walk in, than they either are, or ever will bee, because of that voyce of swearing, lying, and prophaneness that is amongst them.* I have met with this passage concerning an Hermite, that was taken away in the evening by the conduct of an Angel, through a great City, to contemplate the great wickedness that was daily and hourly done in it; and meeting in the street a Cart that was full laden with the excrement of man, the man stoop his nostrils, and bent himself to the other side of the street, hastening from the sower carriage all he could,

could, but the Angel kept on his way seem-
ing not to be offended with the ill favour of
it, and the man much wondering as he fol-
lowed after him, and presently they met a
woman gorgeously apparelled, perfumed,
and richly attired, well attended on with
Torches and Candles, none saw, to convey
her to an house of Baudry, the good Her-
mit seeing this, began something to be
surprised with the fair sight, and sweet
smell thereof, and so began to stand and
gaze upon them, but the Angel flung his
nose, and hastened away, beckning to his
companion to retire from the reach of the
Candle, telling him within, that that brave
Courtesan laden with sin, was a far fouler
stench and favour to him, and before God,
and his holy Angels, than that beastly, and
stinking Dunces art her. And from which
was laden with excrement. They that
are wise will make the Application.

Surely our
States Captains
and the Mer-
chants Ship-
masters have
good noses,
and also good
stomachs, that
can live to
contentedly
in ships which
are meer Hell-
houses of
(wearing and
prophaneness.
If I were a
Commander,
I would either
to run out of
such a filthy

23. Observ.

That great is that stupidity and be-
haviour that is in Sea-men when they
cannot, nor will not be awakened to seek
unto God before, and until storm and dan-
ger comes upon them. Then they cry,
Great God, now is the day of our
distress. And the Lord is with us, and we shall be
safe. This phrase is joined to the other by
a copulative particle. And in this sort
as the Turbans and Lungs were amongst
the

the Curtains of the *Tabernacle*. The *Taches* put into the *Loops* did couple the *Curtains* of the *Tent*, and sew the *Tent* together that it might be one, *Exod.* 26. 10, 11. So doth this very particle couple with the other phrase.

In the words you have these two things,

1. An act of mercy.
2. An object of misery. *And hee brings them out of their distresses.*

Here is transcendent mercy shewed to them that are oftentimes drowned, and plunged into irrecoverable misery.

There is nothing difficult in the words, but the view of them is very obvious unto the meanest capacity that is.

1. *Observ.*

That God loves not to give deliverance till it bee welcome. Then they cry unto the Lord in their trouble, and he bringeth them out of distresses. When the ship is upon the land rapping and knocking, as if at every blow shee takes upon the ground would make her flye into a thousand peeces, then, and not till then, comes deliverance, *Act.* 27. 44. *And she rest, some on boards, and some on broken peeces of the ship, and so it came to pass that they escaped all safe to land.* When the ship is half full of water, with dangerous leaks, then, and not till then, doth the Lord many times appear for them by sending some ship or other into their sight, unto which they will make, and thereby

thereby miraculously they are delivered from drowning, by flying out of theirs into thar. When the ship that Christ and his Disciples were embarked in, was covered all over with waves, then, and not till then, did Christ appear to abate and assuage the storm, even but then, when there was in the very eye of reason little or no possibility of being saved. When *Israels* Bricks were doubled, then, and not till then, was *Moses* sent; and this is Gods usual time, and method, to deliver, when there is no visible helps or hopes within sight for deliverance.

1. Because mercy will not be valued if men should not be thus dreadfully put to it. The sound man cryes puff, &c a fig for the Physitian, the Souldier a rush for his enemy, when in a strong hold, and so the Mariner a straw for storm, when in a good harbor, but when in the hazards of their lives, the mercy then is highly prized.

Reasons

2. Because God would have the glory of his power, wisdom, and free goodness clearly beheld. *Act. 27. 30, 31.*

And as the ship-men were about to flee out of the ship, when they had let down the boat into the Sea, under colour, as though they would have cast Anchors out of the fore-ship, Paul said to the Centurion, and to the Souldiers, Except these abide in the ship, yet cannot be saved. God is tender of his glory, power, wisdom, and honor, he would have it seen by the eyes of men.

L I

3. Bo

3. Because hee will have the tribute of praise out of every salvation, and this is one reason why mercy, and deliverance, is so oftentimes delayed in the Seas.

2. *Observ.* *That God in his providence hath a special hand, a seeing eye, and a prudent care, in, and over all his creatures for good. And hee bringeth them out of their distresses,* Psal. 104. 10. 21. Psal. 107. 6. Beasts of the field, Fowls of the air, Fish in the Sea, and all crawling and creeping things upon the face of the earth, are preserved, and cared for by him. If God slept not out of heaven (may I so speak) to fetch poor souls out of the griping talons of the stormy Seas, where no succour and relief can come unto them from the land, except it come out of heaven, the Seas and the winds would tear them and their ships to peeces. They would soon take down the proudest high decked ships that ever came upon the Seas, if God watched not over them both by night and by day. How soon would the Sea drink them up, even as that great water-drinking *Behemoth* in *Job 33.* who

When God would express the tenderness of his love and care to his people, he makes it out by naming the very tenderest part that is in the body, *Zach. 2. 8*

Every little thing you know will offend the eye, that which we call the eye Apple, *Philosophers* call the *Chryselline humour*, *Ish*, in Hebrew *Ish*, in Latine *Pupilla*, of *pupa*, because within there is the pretty resemblance of man, or otherwise because man is prized and preferred before, and above all the creatures besides, *Heb. 1. 3. 5.*

drinks

drinks up a River? I could abundantly enlarge my self in, and upon this point, but it is such tedious writing in the Sea, that I shall bee short, and give you in a few inductions to the bargain.

1. I would have Sea-men to minde how undeservedly God is with them in their distresses, even many wayes, one while strengthening of you, and another while comforting of you, *Act.*

27. 31. And now I exhort you to bee of good cheer, for there shall bee no loss of any mans life among you, but of the ship. This was the Apostles experience. This was Davids experience, *Psal. 124. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with mee; thy rod and thy staff they comfort mee.*

A gracious soul spoke on this wise when in a storm, and tempestuous night, Surely I shall not perish, there be so many stars, & eyes of providence over my head, because it was a bright and clear night.

2. Minde how God doth deliver you out of storms, and also the manner, and means thereof; and the very nick of time that God appears for you, and works it in. All which circumstances well needed, and observed, will make your Sea-deliverances the more wonderfully, and the more marvellously glorious in your eyes. Paul was a great observer of the deliverance that hee and those that sailed with him partaked of, *Act. 27. 44. And the rest, some*

Sea-men may well say of their deliverances, as Moses said of the burning Bush, *Exod. 3. 3. I will now say*

unto thee, and see this great sight. Ah turn about soules, and look with a thankful eye upon all your preservations.

on boards, and some on broken pieces of the ship, and so it came to pass, that they escaped all safe to land. Call to minde the times when you were shipwrecked in Italy, Spain, or France, &c. and observe the manner of your deliverances.

3. *Minde* how God delays, and defers sometimes to abate violent storms, and to deliver you, till that your wills bee conquered into a conformable contentment and obedience unto Gods will, to bee delivered or not delivered. This was *Peters* experience, *Matth. 14. 30, 31.* that Christ reached him not his hand till he was a sinking. And immediately *Iesus* stretched forth his hand, and caught him. This was *Abrahams* experience, *Gen. 22. 12, 13, 14.* That God was not seen but in the Mount, and *Isaac* was not delivered from being made a sacrifice of till the knife was at his throat. Have you not found it many times, that before deliverance hath come, Masts have broke upon your heads, Sails have rent, Cables broke, and Anchors came home, Ships half filled with water, or by stress of weather thrown upon sands? *Psal. 107. 43. Who so is wise will observe these things.*

The Patient earnestly desires such, and such things under his

distemper, but the Physician wants not will to give them him, but resolves to give them him so soon as hee is fit, and therefore makes him stay till hee hath purged, for till hee bee made fit for it, and for such a cordial, and such a medicine, it may prove very hurtful for him.

4. *Minde*

4. Mind how God, Sounds the deeps for you in calm, and serene weather, when you are boldly sailing on, in the Seas, with a great deal of confidence, and security, that your depths of water are sufficient to swim your ponderous ships in, that even then, at such times God has struck some in the ship with a great fear, putting it into their hearts that they were in great danger, where upon they have called for the Lead, and made inquiry into the Sea, and water has scarce been found to keep up the ship from the very bottom. *Who so is wise will observe these things.*

*Qui scrutatur
faps marinas o-
ranas, nihil po-
test illudere.*

They that will but sound the Seas carefully in dubious places, cannot be deceived, but they that are overcome

with laziness, to throw the Lead over-board, may quickly (for ought I know) run the ship on ground.

5. Mind how the Lord goes before you, sounding of your depths in the darkest, foggiest, and mistiest weather that you are surprised withall, when you are going on with strong confidence that there is no danger, even *contra improvifum onnem illum*, then are you in very great peril, for having neither the benefit of the Sun, nor of the Moon, nor of the Stars, you are so dreadfully

It is with Sef-
ors in black,
dark, and fog-
gy weather,
as the Poet calls

us of, *Virg. Elog. 3. Dic quibus in lymphis (& eris mihi magnum Apollo) Tres patens caeli spatium non amplius ulnas.* There is little of the heavens to be seen in the Seas at these times. The fire that came down from Heaven upon the *Altar*, was miraculous, yet when it was kindled they kept it in with wood. Sea-men, let your deliverances never starve for keeping warm upon your hearts.

bewildred, that you know not how near you are to any Land, nor how fast, and such sand-banks bear off you, nor what course to take, and steer, then does the Lord direct you, and when you are near to Sands, hee gives some or other amongst you secret, and impulsory hints and warnings, to make an examination of your depths, by which you are many and many a time preserved. *Who so is wise will observe these things.*

6. *Minds* how God informs you when you are not aware of many in Sea-lying sand-banks, which are visible, and obvious enough to a seeing, and a watchful eye, that is but careful to cast about for the preventing of danger, yet when you have mindlessly been running on, without either wit, or fear, holding a direct course upon them, it has pleased the Lord to put it into the heart of one or other to look out of the ship, who has cast his eye this way, and that way, and quickly observed the breaches that the waters make upon the sands, by which means they have brought the ship, with all the speed that ever in them lay, upon the staves, and so gone cleer. *Who so is wise will observe these things.*

It was a good saying of one at Sea, when espied a breach, and making report of it, the Mariners within said, that they could not be-

lieve it, and when asked him where it was, *Ne quidam scilicet, sed quomodo illam fugiamus.* Let us not make inquiry where it is, but let us strive how to avoid it.

7. *Minds*

7. *Mind* how God directs you in your Navigations, when you are not advised of those many in-Sea-lying Rocks, that bee up and down in the great Ocean, both North, and West and South, and East. Ah how near have you come to these with your ships, many, and many a time, before you have been aware of them? and when you have been steering upon a direct line, to the hazzard of both your ships, and lives upon them, God has providentially put some or other upon the looking out, who have seen the Seas breaking over them in most dreadful froth, and presently have made report thereof, by which means the ship has been stopped, and altered in her course. Ah Sea-men! surely the Lord has a great care of you. *Who so is wise will observe these things.*

The Butterfly in the fable, asked the Owl how bee should deal with fire which had singed her wings, her counsel was this, be sure thou never come so near it again, nor as much as e-

ver come within the sight of the smook of it. You are prudent, and want not the skil of applying of it.

8. *Mind* how God does miraculoufly many times in misty and foggy weather, (when you are nearer to Land than you do estimate your selves to be) even pull by the *shumbrated* curtains that are drawn over the face of the deeps, by which providential dispensa-

One was lost when nearer Land than he was aware of, but quoth the Ship-master,

It is but a fog-bank, there is no danger, & when they came neer unto it, it proved the white cliffs of the Land, & there the ship perished in the storm. All are not so favoured.

tion you have a cleer vision of the white cliffs of the Land, and thereby alter your course upon the sight of danger; whereas otherwise you might have perished sundry times, if God had not haled up the foggy curtains of the air, and let you see, that if you ran any neerer, death would bee the conclude of that undertaking. *Who so is wise will observe these things.*

9. *Minde* how frequently, I, and what tender care the Lord has of you in the Seas, by his often *bushing* of the winds, when they are up in roaring, and rampant hostility against you at such times, when you are irrecoverably run upon Sands, and cannot get your ships off them again, if the Lord did not thus appear for those that go in the deeps (who are I fear very slow in the seeing, and also in the acknowledging of this singular mercy) many an hundred sail had been split to pieces at this day, which have been at time, and times preserved. Do not you often see this favour undeservedly to bee bestowed upon you? *Who so is wise will observe these things.*

Theſem was never better guided by *Ariadne's* thread which ſhee tyed at the entrance

of *Dadalm's* labyrinth, than those ships that fear the Lord, are guided by their God from Rocks, Shoars, and Sands, in the great and wide Seas. May I not say of this frequent experienced mercy, that the eyes of the Lord are as swift as the very shoots, or flashes of Lightning, & far nimbler for your good, than thoughts it self?

foggy,

foggy, and uncomfortable weather, (when you are in a labyrinth, and know not what way to steer) take off, and unbare the *Sea-buys*, by pulling off from their heads those night-caps of dismal squallour that they have been dressed, and trimmed up withall, by which means you have been enabled to pick out your way, and to glean up your preinformatiōns how the Sands have lain, and if the Lord had not thus favoured you, you had assuredly perished. *who so is wise will observe these things.*

11. *Minde* how wonderfully God appears for you at such times, when both foggy weather, and also contrary winds arrest you in the Seas, and detain you as their prisoners for many daies together, insomuch that you are confounded in your Navigations, not kenning where you are, wishing continually that you could behold one sail, or other, that thereby you might bee informed how your way lay, and in what propinquity, or interval you might bee of Rocks, or Sands. Has not the Lord now when you have been thus puzzled, many and many a time given you the sight of a Vessel, after which you have made, and so received directions from them, how to set and shape your courses? *who so is wise will observe these things.*

Me thinks you should receive these deliverances at Gods hands with more thankfulness to him, & contentedness with them, than ever the *Papber Queen* did the golden fruit that was sent her for a present. This mercy came to you (as the *Italian* says) a *buonas hua*, in a good hour, or happy time.

12. *Minde* how the Lord does oftentimes direct you when you are coping

The *Gracians* being delivered but from bodily servitude by *Famine* the *Roman General*, called him their *Saviour*, and so rang out *Saviour, Saviour*, that the very souls of the air fell down dead with the cry thereof *Plin.*

What canst have you that are now and then delivered from drowning, to bee oftentimes in the high praises of the Lord? God gives you hold of an *Ariadne's* thread, to wind you out of the perplexed mazes of the Sea, a subtil *Dalsh*.

coming in into Harbours that you are accustomed to, and well acquainted withall, there commonly arises great debates, and various disputes about your storage into them; my heart has often asked to see your contentions, and also that diversity of judgment that has been amongst you; some protesting this, and some that, that your course lies by the bringing of such a light house, or such an hill, or such a mark upon the Land, upon such a point, and in the midst of all, contrary to the minds of many that would have had the ship navigated upon such a point, or sailed by such a mark, the Lord has established the mind of the *Master Pilot*, or *Commander* of the ship, to sail upon such a point, by which means the ship has come safe into the difficultest Harbours. *Who so is wise will observe these things.*

13. *Minde* how Providence is at work for you in the forein parts of the world; it may bee that you have good, clear, and serene weather, all, or the most part of your Voyage, till your arrival within sight of the Country where your business, and Harbours lye, and then upon a sudden it grows black, cloudy,

cloudy, and foggy, and also stormy, in-
somuch that you are put to an aimous
extremity, and dare not approach, or
advance any nearer, either to the Land,
or the Harbour you would bee at, that
then upon the firing of some pieces of
Ordnance, boats come off that promise
to undertake the Pilotage of your Vef-
sels, by which means you are freed from
abundance of care, and trouble.

Who is wise will observe these things.

off, and several shallopes parted with in your ship, before the
Round ends.

Corrupt blood
must be drawn
forth, before
the Lench fall

14. *Mind* Whether the Lord does
not bring storms, shipwrack, terrible,
and heart-daunting dangers upon you
for your goods, yea, or no. Look up-
on every blast that blows, every storm
that befalls you in the Sea, as a messen-
ger sent from the Lord to humble you,
and to better you. This was the me-
thod that God walked in of old, and
also the course that hee took with *Isra-
el*, Deut. 8. 16. *That hee might humble
thee, and that hee might prove thee, to do
thee good at thy latter end.* This was
Dauids experience, *Psal.* 119. 67, 71.

Humility is
not unlike to
the low-lying
Land in *Hal-
land*, but pride
is like the
Hogen and the
Moegen in it.

*Before I was afflicted I went astray, but
now have I kept thy word.* This was the
experience of a well-educated Scholar
to his Tutor, when upon a dye, *Iste
mannus mihi pertant ad Paradisum*: by
your correcting, and instructing of mee,

I am

The *Walnut-Tree* is evermore most fruitful when most beaten, and flowers do evermore smell sweetest after a shower. I would it were thus with all our Sailors after their storming.

I am now going to Heaven. Good hearts in storms, like *Vines*, bear the better for bleeding.

15. *Minds* whether the Lord does not send tempestuous storms upon you in the Seas, to fit, prepare, and dispose you for mercies, calms, and peaceable weather? Good, and comfortable weather will not, neither is it valued by you, till you have been a long time tossed in *Neptune's* cradle-rocking surges, and in the roaring blasts of *Boreas*, then serene weather is valued, and highly prized, and cried up for a mercy amongst you. *Who so is wise, &c.*

Although I wander now in the *America* and untravelled parts of truth and experience, yet may I (if minded) prove

advantageous to those that use the Seas. — As soon may I collect the scattered wind into a bag, or from the watery surface scrape the gilt reflections of the Sun, as tell you of all the Lord's appearings for you in your inevitable perils.

16. *Minds* how apparently Gods goodness, and infinite Wisdom is visible to any seeing, and observing eye, in this respect, that hee lays not on storms upon some parts of the world, and not upon other some, and that some harbours are blockt up with them, and not other some. Storms come not alwaies out of the South, nor alwaies out of the West, nor alwaies out of the North,

North and East, but sometimes they are in one quarter, and by and by in another, every part of the world that is traded into hath their share, as well as another. *Who se is wise, &c.*

17. *Minde* whether or no the winds be so many times unwilling to serve such wicked wretches (as you mostly are that use the Seas) by reason of their long tarrance in a quite contrary quarter to your courses. Are you not oftentimes wind-bound, or wind-blockt and fettered? Look out for the reason of it, some sin, or God-provoking iniquity or other is amongst you. *Who se is wise, &c.*

18. *Minde* well Gods dreadful dealings with others in the Seas, how hee lets the winds fall upon them, and the Seas seize upon them, insomuch that both ship and men go down into the uninhabited bottoms. Is not the news coming to your ears very often, that such and such a sail is cast away, such and such a ship was split to peeces in the occidental, or oriental parts of the Seas? Cast up the sad sorrows that oc-

It is reported of a *Cable*, that it spoke on this wise when it broke in a grievous storm and let the ship run upon the sands both to the fatal loss of the ship and all the

passengers that were in her, *Grande peccatum intus erat, me costa fregit.* The grievous burden of sin within board, layd a greater stress upon mee, than the storm without did, and therefore I was not able any longer to hold the ship and the wicked that were in her from perishing, but the Lord bid mee break, and let them go, for they were not worthy the holding, and preserving from the jaws of death. You are wise, and know how to apply this.

thers

their taste of, and consider what God hath done for you in sparing you with your lives in those many storms that you have been in; and in those many voyages that you have made. *Who so is wise, &c.*

The Sea-man makes no doubt of it, but if hee have wind to carry him into forein Countries, hee shall have a wind to bring him back again.

19. *Minde* how God hath disposed of the winds, and granted unto them a very varying and altering motion, in so much that they blow not alwayes one way, which hee might have so ordered, and decreed, if but been pleased, but his providential care for the good of man hath made them changeable; whereby they blow one while out of the East, and another while out of the West, one while out of the North, and another while out of the South; by which ships are carried out of all parts in the world, and so again returned *who so is wise, &c.*

Me thinks this mercy should bee sufficient to make a Sailor melt if hee were composed of marble; whose very Physiognomy hath a Magactick force to ravish soules with the goodness of God.

20. *Minde* how the Lord hath had a tender eye over you in stormy and blowing weather, when Pilots have undertaken to carry you into forein harbors, promising, and protesting to you that there hath been a competent, and sufficient profundity of water to swim your ships in, and when come to the trial your ships have been run on ground, where you have lyen beating for two hours together, as if the ship would flye

into

into shivers at every billow that hath rushed upon her, and heaved her up, and thrown her down, yet after some expenditure of time, the flood hath heightned and carried you off clear both with ship and lives. *Who so is wise, &c.*

21. *Minds* how the Lord hath taken a fatherly care of you when your ships have unexpectedly been on fire, that it hath entred into the heart of some one or other to go down into the Hold, nor dreaming of any thing, have espied the very initials of fire burning upon the cordage, and timber of the ship, by which means it hath been extinguished, and the ship and your lives miraculously preserved. *Who so is wise, &c.*

Ah that I should say of Sea-men as the Rabbins say of the Jews, who throw the

book of Hester upon the ground before they read it, because the name of God is not in it. Sailors throw their precious deliverances at their heels.

22. *Minds* how the Lord undertakes for you when you are come to an Anchor, either in *France, Holland, Italy, &c.* when the wind hath come fair off the land, you have taken the greater boldness to anchor under it, thinking your selves secure enough, but in a little time the wind hath wheeled about, and been upon your backs, and yet through an over-ruling providence hath favoured you till you have got up your Anchors, and freed your selves from the shore

Could I tell of more of your mercies I would, for as the Apostle saith, *I am not ashamed of the Gospel of Christ,* I shall say unto you, and unto the world that I am not

ashamed to tell
of the mercies
that the Lord
bestows upon
you in the
deep.

This inquiry
now that I
have made of
the Lords ap-
pearances for
you in the
great deeps is
but small, and
I have but

played the part of the skilful Mathematician, who takes special notice of the many parts of the world, and is able, exactly, and distinctly, to set them out to any one as they lye in this and the other climate, but yet when hee hath done all, hee leaves a great space for a *terra incognita*, and that unknown World for ought I know may be five times bigger than all the known World. Your deliverances are far more than I can tell of.

short by turning it up into the Sea, and then the storm hath grown on again which would have hazzarded your lives if you were in that place at an anchor again. *Who so is wise, &c.*

23. *Minde* how the Lord hath favoured you when been coming to an appointed port, or station, where there hath been a very intricate sailing by reason of those many sand banks that have lain on every hand you, steering and holding (in stormy weather) a direct course upon them, and the ships you have been sent too to anchor by, considering your danger, have fired some peeces of Ordnance, one towards you, and another from you, which is the usual sign of danger, you have thereby altered your course, and been delivered, *Who so is wise, &c.*

24. *Minde* how the Lord hath troubled some of you (that are, and have been in command) in your sleep by dreams when sailing in the night, how that the ship hath been near to land, insomuch that you have started out of your beds, and gone and looked over

over the ships head out of fear, and presently got a sight of it, whereas both the ship, and your lives had been at the stake, if the Lord had not looked out for land for you. *Who so is wise, &c.*

What was once said of Henry the third King of France, that he had not the ingenuity to

discern his friends from his foes, may be said of the Mariner in dark nights at Sea, had hee not the Lord to direct him.

25. *Minde* how the Lord hath, and doth still very frequently help you, when in dark, and heart-danting evenings; how doth hee establish your hearts when there are great and hot disputes amongst your selves about the lights that are upon the Sea-coasts both in this, and other Countries, in so much that you have gone on in a great deal of boldness upon such a point, and preternavigated all rocks, sands, and dangers. *Who so is wise will, &c.*

26. *Minde* how the Lord hath looked down out of the heavens for you, when *Land-lights* have burned very deadly and dimly in black, dark, and blustering evenings, upon the sight whereof you have judged your selves to have been at a greater distance than you were, and thereby have hazzarded your ships, and lives, by standing in so much to the shore, yet in fine some or other in the vessel have had a sight of the land thorow the thick darkness, whereby you have been precat ionated, to alter your course. *Who so is wise, &c.*

Alcensum lucernam nemus moleste aspexit exinctam oblent omnes.

When Sea-coast light-houses burn clear & bright, the Mariner greatly rejoyces in it; but when dimly and dully, he fretteth and curseth

M m

27. *Minde*

Wear not
these mercies
as the *Romans*
did pearls up-
on their shoes
because of the
commonness
of them, but
put them upon

the file, and hang them the nearest your hearts of any thing in
the world besides. *Alexander* thought all cost too little to make
a Casket to keep *Homers Poems* in.

27. *Minde* how the Lord looks out
of heaven into the deeps for you in the
absence of the *Moon*, which is often-
times over-cast with thick clouds, and
foggy vapours, inasmuch that when
you have been standing in for the shore,
and been nearer to it than aware of, that
the Lord hath caused the Moon to break
out very clearly in the skies, by which
means you have seen what would have
been your portion, if providence had
not been at work for you. *Who so is*
wise, &c.

The Seas in
the night time
are as difficult
in some places
to navigate, as
the *Hyrcanian*
Forests are to
travel through
in the night.
Writers say
that they are
so intricate

and difficult to get out of, if a man once get into them, that the
skillfullest traveller that is, is oftentimes put to his shifts, and
were it not for the flying of certain birds which afford such a
bright, and glistering lustre in their leisurely flight by reason of
their white feathers, they might take up their lodgings in
them.

28. *Minde* what a care the Lord
hath of you in black and formidable
nights of wind and rain, when in the
wide and shelterless Sea, who causes the
stars to afford you a glimmering light
in the absence of the Moon, by which
means you have in your Navigations
observed the frothy breaches of the Seas
over the Sand-banks, which places you
have taken as ominous, and altered
your courses, and thereby gone safe a-
way, and clear. *Who so is wise, &c.*

29. *Minde*

29. *Minde* how the Lord takes care for you, by giving you secret fears, and hints in dark nights, when you are in narrow Seas, through which many ships trade, and travel all the night long, inasmuch that when they have come within the touch of you, by a speedy handling of your helms you have escaped. whereas either one, or both would have gone down into the bottoms, if providence had not looked out for you. *Who so is wise, &c.*

30. *Minde* what the Lord doth for you when you are in great distress, as to the want of Vi. tual. Beer, and fresh water, when you are many hundred leagues off *England*, how hee gives you a very fair wind which carries you on for a spurt, may bee a day, or half a day, and then it fails you, and so a contrary wind looks you in the face, and puzzles you, and being in many fears and doubts of starving, the Lord alters that wind again, and causes a gale to stand and waft you over to your desired Ports. *Who so is wise will, &c.*

31. *Minde* what a mercy it is, when in dark, stormy, and blowing weather you come out of the Southern parts into the channel, and are at a stand, not

The *Karl* of *Hiffer* endeavoured fifteen times to sail over Sea into Ireland, but

the wind drove him ever back. Every one is not privileged as you are. *Satis est claudicare in via, quam currere extra viam.* Better to stop and sound in the Channell, than run the ship on shore.

Memor

know-

knowing where you are, whether you be nearer the *French* shore, or the *English*, but by sounding you distinguish your propinquity to either of them, in respect that the one is a white sand, and the other red, and hereby your ships are preserved many a time.

Keep these mercies in remembrance, as *Alexander* kept *Homer's Iliads*, pro *victis rei militaris*, for his fellow, and companion in the Wars.

32. *Minde* the Lords appearances for you in all your Sea-engagements, mercies, when your Masts have been shot down by the board, and the enemy hath lain pouring in his great and small shot upon you, how seasonably some ship or other hath come in to relieve you from the mouth of the Lion. *Who so is wise, &c.*

33. *Minde* how the Lord hath taken care for you when fire ships have been graped to you, that before those combustible materials (which they are usually fraught withall) have taken fire, you have cleared your selves from being devoured in that unmerciful element. *Who so is wise, &c.*

I may write upon this deliverance, *In tempore veni, quod omnium rerum est prius*. If I had not come in time, you had been sent into the bottom.

34. *Minde* what care the Lord hath used for you in your engagements, when you have been so shrewdly worsted by the enemy, that you have been put to your flight, to the end you might carine and stop your leaks, and the enemy observing you at such a disadvantage hath made after you to sinke you down-rights, which hee would have done if Providence had not set on some ship or other to prevent him. *Who so is wise, &c.*

If

If it bee thus then, that God hath such a special eye, &c. This Doctrine may serve to cheer up the honest hearts, and spirits, that go into the Sea, that God will take care of them. When one asked *Alexander* how hee could sleep so soundly, and securely, in the midst of danger, hee told him, that *Parmenio* watched, and when hee watched not, hee durst not sleep so soundly. Go to Sea with comfort you that fear the Lord, not onely *Parmenio* watcheth for you, but the Lord.

That if the Lord brought not ships out of storms, they were never able to get out of them themselves. And hee bringeth them out of their distresses. 3. *Observ.*

That Sea-mens distresses are both infinite and many, yet God out of his infinite mercy helps them out of all. And hee brings them out of their distresses. 4. *Observ.*

That all impossibility in mans narrow judgement and apprehension of being delivered, hinders not God in delivering. And hee brings them out, &c. Witnels that wonderful deliverance that Paul, and his fellow-passengers received from the cruelty of the Seas, Act. 27. 5. *Observ.*

Fitte in periculo, securo est, & in securis periclitatur.

Because his power is an unlimited, and an unstraitned power, which is infinite, and most like to his glorious Majesty, hee is able to do all things that are works of power, might, and strength, and are not things against his own nature, or things that imply contradiction. 1. *Reason.*

2. Reason.

Because when things are impossible in mans eye, then is it the fittest time for the Lord to appear in. It is a common saying, and a true one, That mans extremitie is Gods opportunity.

6. Observ.

That God in his Judgments upon the Seas, oftentimes remembers mercy. And hee bringeth them, &c. God is slow to wrath, and may I so speak, hee is seen walking towards sinners in the shoes of *Asaph*, which were of ponderous brasse, *Deut. 33. 24, 25.*

I wish I may not say of the Lords indulgency to profane wretches

in the Sea, what *Sigismund* the Emperour used to say of his enemies, *Is inimicum occidit, qui inimico parat.* I am afraid *Deum non nunquam parcendo scio.* That the Lords long sparing, will end in raging.

7. Observ.

That the greatest dangers of the Seas, and the proudest waves that ever elevated, are, and should be no plea for unbelief. And hee brings them, &c. *Matth. 14. 30, 31.* When *Peter* saw the wind boisterous, his heart began to fail him, but was hee not reproved for his distrusting of the Lord? Poop-lantern, ship-covering, and yard-arm-rising waves should not daunt and discourage faith in God. Were the Seas in a storm as high as the mountains of *Merionethshire* in *Wales*, (whose hanging and kissing tops come so close together, that the shepherds sitting on their several mountains may very audibly stand and discourse together, but if they would go to one another, they must take the

the pains to travel many miles) Sailors should not bee apalled, and terrified. Dangers are faiths Element, and in them it lives and thrives best. Such was the high-raised valour of *Luther*, that when hee was to go to the City of *Worms*, they told him of strange things, (as many will doe, fresh-water travellers at Sea) but quoth *Luther*, if all the Tiles that bee upon every House in the Town were devils, they should not scare mee. Sailors should have the like courage in storms which one had when in a great straight.

Faith like the Ivis, the Hop, & the Wood-bine, which have a natural instinct in them, to cling & lay hold upon the stronger Trees, lay hold on God in time of danger.

Certa mihi spes est quod vitam qui dedit, idem

Es velit, & possit suppeditare circum.

Good hearts may say to the Sea, when in a storm, what *Luther* said to his enemies. *Impellere possunt, sed datum profermere non possunt: crudeliter me tractare possunt, sed non extirpare: dentes nudare, sed non devorare: occidere me possunt, sed in totum me perdere non possunt.*

Hac est fides, credere quod non vides.

Faith will put your heads in-

to Heaven, and your ships into an Harbour, when in a storm, it will set you on the top of *Pisgab* with *Moses*, and descry the promised Land, when you may come to bee deyled the sight of Land in storms.

1. Great Faith is seen in this as much as any one thing whatsoever, that it

M m 4

both

both can and will believe in God, as a man may say with reverence, whether God will or no; it will believe in an angry God, in a killing God, and in a drowning God, *Job 15. 10.* Great Faith is not easily shaken.

2. Great Faith is never clearer seen, than when in the midst of souzing storms, and dangers, there is great confidence, and strength of heart in the soul at such times.

8. Observ.

That God will have every thing wrested from him by prayer. And bee bringeth, &c. Good Sea-men should play the part of *Dadalus*, who when hee could not cleape by way upon Earth, went by way of Heaven, and that is the way of prayer.

*Templum Cybe-
le Dierum ma-
stis, non mani-
bus sed precibus
solummodo ape-
riatur.* The

gates of *Cybele's* Temples could not bee opened by hands, but prayer quickly throw them open,

Five Motives to put Sea-men upon Prayer.

1. Solemnly consider, that in the creature there is nothing but emptiness, and helplessness.

2. Solemnly consider, that you cannot have any hopes of winning ought from God, but by prayer. The Champions could not wring an apple out of *Milo's* hand by strong hand, but a fair maid by fair means got it presently.

3. Solemnly consider of God, what hee is whom you serve, naturally no o-
ther

ther but goodnels it self. Nothing animated *Bembolad* so much as this, that the Kings of *Israel* were merciful Kings. And nothing encouraged *Titus Vespasian* the Emperour's Subjects so much as this, that hee did (*numquam dimittere tristem*) never send any away sorrowful.

It was said of *Charles* the great (I would to God I could say so of evry *Tarpowling* that goes in the

Self-waters) that hee delighted so much in prayer, that *Cassius* *plus cum Deo, quam cum hominibus loquitur*. That hee spake more and oftner to, and with God, than hee did with men. *Flectitur iratus voce rogante Deus*.

4. Solemnly consider, how many in the Seas go upon the very same errand that you go on to him, and mind how they speed, and are carried securely out of all their distresses.

5. Solemnly consider what Prayer is to God, hee loves it, *Let mee hear thy voice, for it is comly*.

6. Call to mind your former experiences, did you ever pray in a storm, but you fared the better by it? Consider what cases you have been heard in,

That fervent Prayer will prevail with God in the greatest storms. And hee brings them out, &c. Witness the Mari-

9. *Observo*. I would all the *States Tarpowling* were of *Jamies* the *Just's*

principle, of whom *Eusebius* tells us, *Genus ejus in morem canit obdurata, sensum constantius amiserunt*. That his knees were hardened like the *Carrels*, by his frequent kneeling to Prayer. Prayer is *Optimus dormientium custos, certissima navigationis salus, tutissimum victoribus scutum*. The sleepers best keeper, the Sailors surest safety, the Travellers protecting Shield.

ners

ners calm, *Jonah 1.* and witness Christ's disciples deliverance in the storm. Impartial fire that comes from above, has been often times seen to spare yielding objects, and to melt resisting metal, to pass by lower roofs, and to strike upon all high-Towered pinnacles. I wish that our Sailors were as much given to Prayer, as *Anna* the daughter of *Phannul*, of whom it was said, that shee never departed out of the Temple, but served God night and day in prayer, and fasting. I wish it were the resolution of them that use the Seas, to do as *Ambrose* the Bishop of *Milain* did, when news came to him that *Justina* the mother of *Valentinian* intended to banish him, hee told them that hee would never run away, but if they had any purpose to kill him, they should at any time find him in the Church, praying for himself, and for his people.

1. Use of Comfort.

For all that fear the Lord, that when they cry they have a God to hear them, when they call they have a God to answer them, when they need they have a God to help, when they mourne they have a God to pittie them, when ready to bee overwhelmed with the great waves of the Sea, they have a God to defend them; So that I may say of such that go in the Seas, blessed are the people that bee in such a case, yea happy are all they that have the Lord for their God, *Psal. 144. 15.* who is ex-
sily

fly prevailed withall by Prayer.

That in tempestuous, and ship-battering storms, it is everyman's duty to stand still, and look up to God for life, and for salvation. And hee bringeth, &c. If the Lord must bring ships out of their distresses, then let Sea-men look up unto the Lord for deliverance, and trust not too much to their own art and skill.

Vicount Hugo de Millains motto was on a ship without tackling to stay it with, *In silentio, & spe fortitudinis*. My strength is in silence, and in hope. *Federica nudemus invenit quo se aliger*, the Iole being weak, upon a time looked upon the Elme, and spoke on this wise, I am not able to stand of my self, pray let mee lean on you. Sailors you are not able to save your selves in storms, lean upon your God.

That God is the great Saviour, and deliverer of mankind, in and out of all their storms and Tempests. And hee bringeth, &c. The sweet finger of Israel quickly spies out the Sea-mans deliverer. But this is more than many a beetle-headed Sailor can do. Every one observes not the stupendious, and astonishing mercies of the Lord. *Dextra mihi Domus est*, said a profane man, my right-hand was my God, or else I had lain my bones in the danger I was surrounded with. Another said, *Hec ego feci, & non fortuna*, but never prospered after. Wee see that *Nebuchadnezzar* trusted

10. Observ. Charles the fifth gave the Emblem *Vicerius*, stand not still but go on further. But in this case, as *amplius procedas*.

11. Observ. Sailors are evermore hurling out of their mouths the demigulverin that of their own praises. *Decempedalia, & sesquipedalia verba*. You shall seldom hear them say, that God ever delivered them out of a storm.

trusted in his princely City *Babel*, and that *Babel* became a *Babel* of confusion to him. *Xerxes* trusted in his multitude of men, and his multitude incumbered him. *Darius* trusted to his wealth, and his wealth sold him. *Emmenes* in the valour of his Regiment called the *Silver-shields*, and his *Silver-shields* sold him, and delivered him up to *Antigonus*. *Roboam* in his young Counsellors, and his young Counsellors lost him the ten Tribes. *Cesar* in his old Senators, and the Senate conspired against him. *Domitian* in his Guard, and his Guard betrayed him. *Adrian* in his Physicians, and his Physicians poysoned him, so that the proverb ran, *Multitudo Medicorum, perdidit Adrianum Imperatorem*.

12. *Observ.* That although men at Sea in their dangerous storms, seem as it were both forgotten and forsaken, yet does the Lord at last, very frequently make it evident unto them, and to the world, that hee does not forget them. And hee brings, &c.
13. *Observ.* That the evil, and unworthy deserving of men at Sea, does not alwaies interrupt the course of Gods goodnesse towards them. And hee brings, &c.



Verf. 29. *Hee maketh the storm a calm: So that the waves thereof are still.*

THe words offer unto us two things to bee considered of.

1. The Agent.

2. The Act, or the Effect.

1. The Agent, that is the Lord, in these words, *Hee maketh the storm a calm.*

2. The Act, or the Effect, *So that the waves thereof are still.*

That the cessation of all storms and Tempests, is by, through, and from an irresistible, and an uncontrollable omnipotent power that is in God. Hee maketh the storm a calm, &c. Or if you will take the point thus, That God is the great allayer and principal calmer of the raging winds and Seas.

Philosophers tell us, that the winds are allayed several waies.

1. When the air is over-burdened, troubled, and softened by vapours contracting themselves into rain.

2. When vapours are dispersed, and subtilized, whereby they are mixed with the air, and agree fairly with it, and they live quietly, then is the wind allayed.

3. When Vapours, or Fogs are exalted,

1. *Observ.*

Xenos finding Hellespont to be a little unsmooth, would needs throw Irons into it to fencer it, so impatient.

alted, and carried up on high, so that they cause no disturbance until they be thrown down from the middle Region of the air, or do penetrate it.

4. When vapours gathered into clouds, are carried away into other Countries, by high-blowing winds, so that for them there is peace in those Countries which they fly beyond.

5. When the winds blowing from their nurseries, languish through their long travels, finding no new matter to feed on, then does their vehemency abate, and expire.

6. Rain oftentimes, and for the most part does allay winds, especially those which are very stormy.

2. *Observ.*

It is said of *Cæsar*, that hee could with one word quell the discontented motion that ever rise in his Army. What is the Lords power then in the stilling of the winds?

That the insensibleness of creatures have an ear unto their makers speech, and do out of an obediential subjection yield to his will, to carry on his purposes, and designs, whether of good, or evil, of preservation, or of destruction towards a people. He maketh the storm a calm, &c. If the Lord speak unto the winds, they have an ear to hear him; if to the Sea, the Sea is attentive to listen to his divine pleasure, and bee it good, or bee it evil, they are both of them loyal and fiducial Souldiers under Heavens Flag or Standard, to execute his pleasure. *Jo-nah* 1. 4.

3. *Observ.*

That God can when hee sees it fit, preserve a people from ruine; in, and after an incredible, unlikely, unexpected, and miraculous

vacillous manner. *Her maketh, &c. Acts*
27. 20. When all hopes of being saved
 failed the Mariners, then began the
 Lord to stir for them. The Lord
 oftentimes keeps his hand for a dead
 lift.

That the great waters stillness, and
peaceableness at any time, is by, and from
God's ruling of the flying and Sea-disturb-
ing winds. Her maketh, &c.

4. *Observ.*

That it is the Lord that makes changes
of conditions, in the Sea, and gives calm-
ness, out of his indulgent kindness, and
by and by storms for the abuse of the mar-
iners of his calm. Her maketh, &c. The
 Seas are quickly alarm'd, and beat up
 into dreadful waves (even in all quar-
 ters) at the commands of the Lord,
 and shall puzzle and torment wicked
 men as much as those *Cinipes* that bred
 in *terra Egypti de sinu musce, quodam*
sunt minutissima, iniquissima, interdi-
nata volitantes, in oculos irrumpentes, non
permittentes homines quiescere, dum abi-
gunt iterum iterum, &c. The Flies
 that were sent to quarter in Egypt, so
 pestered, and plagued Pharaoh, and his
 people, that they could not take any
 rest, they did so chase them, and flye
 into their mouths, and eyes. Of the
 like restlessness are the Seas, when once
 commissioned by the Lord. And al-
 so the Seas are calm, and quiet, when
 and at what time the Lord pleaseth to
 give out the word, either to the winds,

5. *Observ.*

or

or Seas. *Mark 4. 39.* Christ speaks but the word to that raging Sea that had so much disturbed his Disciples, *See still*, As if hee had said, *statim pennisque abmutescere*, Let us not hear any noise in you. *πνιψόμενος* from *φνιψ* *frangere*, hee put a bridle upon the mouth of the Sea, or haltered it, that it might rage no more. Truly if God did not halter the Sea, I wonder whither that unruly beast would carry our wooden horses? Hee that has a mind to go to the Sea, let him expect to meet with such waves as *Jude* speaks of, hee calls them *κύματα ἄγρια θαλάσσης*, raging waves; the word *ἄγρια* raging, signifies untamed, wild waves, roaring like the wild beasts in the Woods, Forests, and wide Wildernesses of the World. Some render the word, *fluitus maris*, *Erasmus*, *unda effera maris*, Others *Unda maris effera*. Hee that will to Sea must look for *ἄγρια κύματα*, raging, and boysterous waves. One *Poet* call them *Fluitus truces*, cruel, and terrible. Another calls them *Latrones unda*, barking waves. Another calls them *Rapidae aquas*.

6. Observ.

That as the Lord hath set times of chastning of those that go in the deeps with dangerous storms, So has hee also his set times for comforting of them again. Hee maketh the storm a calm. The Lord makes them amends after a rugged storm.

How

How little should any that have this powerful God for theirs, bee dismayed with, or in the dreadfulllest Seas, and stormiest weather that ever blew. Hee maketh the storm a calm. It was a good saying of an Heathen, Since God, quoth *Socrates* unto a sort of Heathen, is so careful for you, wherefore need you bee so careful for your selves? *Numa Pompilius* put so much confidence in the Gods, that one day when it was told him that his enemies were up in arms against him, his answer was, And I sacrifice.

7. *Observ.*
Quid times bellum mare, bellum in sinu Dei possum? What needs that man fear that lies under the protection of heaven?

That if God did not bridle the fury of the raging Sea, and the Tempestuous wind, neither the Mariners skill, nor the strength of shipping could preserve them.

8. *Observ.*



Verf. 30. Then are they glad because they bee quiet.

These words offer us two things.

1. The Sea-mans cheerfulness, *Then are they glad.*
2. The reason of it, *Because they bee quiet.*

Before every drop seemed to fight one against another, but at the Lords Commandement the Seas are still, as if they were of a congealed Ice; and this administers matter of comfort to them that go down into the Seas.

N^o That

1. *Observ.* That Gods saving, and delivering mercies from the jaws of death, in, and upon the great, and dangerous Seas, are both very heart-affecting, delighting, glorious, and wonderful joyous to behold. Then are they glad, &c. Now have they cause to sing, Psal. 126. 3. The Lord hath done great things for us, whereof we are glad.
2. *Observ.* That although Sea-men bee often put to mourning and unto prayer, it is but for a time, the end and issue thereof frequently terminates in joy and praise. Then are they glad, &c. When Bishop Jewel was in his banishment, hee comforted himself with this, *Hæc non durabunt ætæternæ.* This will not last alwaies.
3. *Observ.* That it is no smal comfort and obligation that is put upon any soul in the Sea, to have experience of Gods regarding of his Prayer, and granting of his requests. Then are they glad, &c. This was Davids resolution, (Oh let it bee yours, souls, that go in the Seas) Psal. 116. I will love the Lord, why? because hee hath heard my voice. If God did not hear your cries in stormy Seas, I wonder what would have become of you ere this day.
4. *Observ.* That deliverances out of Sea-perils, administer matter of great joy to gracious hearts, that God is pleased both to trust them, and to employ them also in further service for his glory. Then are they glad, &c.

The

That the generality of men do affect 3. *Observ.*
quietusse, calmusse, and peaceablenessse, In storms,
both at Sea and Land: They are they *Itur ad asperam*
per magna peri-
cula sedes.
 When England in her late
 wars was tossed like a ship in a storm,
 how gladly did all the good and honest
 hearts of the Nation wish for peace,
 and a good harbour for her to ride in:

Horat. Od. 14. lib. 1.

O navis referens in mare te novi
Fluctus,

O quid agis? fortiter occupa por-
tum, &c.

But alas, wee have a great many of
 male-contented incendiaries in the land;
 that play the *Pazzians* parts in *Flo-*
rence, of whom it is said; that to draw
 and drive on a multitude to their con-
 spiracy, in the market-place they would
 cry *Liberty, Liberty,* when indeed and
 in truth they intended to bring the peo-
 ple into misery and thralldom.

It has been thus by the Anabaptists,
 and other Schismatics in the Land.
 But these sort of cattel are like the *Por-* There be ma-
phyrius, which is a Serpent that is full of ny low-for-
 poyson, but toothless. There is a Sect turned *Pelan-*
 of divers forlorn creatures in *England,* ticks in *Eng-*
 that have a great deal of poyson in their land that
 would gladly
 be the Princes

and the Governors of it. May I not say of such (be they in au-
 thority or out of it) as one said of *Ventidius Bassus* (when made
 of a Mule-driver a Consul at Rome) *That they had spoiled a good*
senator, and no made a good Consul?

N n x

bowels

bowels against the present Government, and indeed all civil order, but they are toothless.

It is a very sad sight (may I speak of it) to think that an *Italian* Traveller should say thus of *England*, when hee had been in it some late years agoe.

There be a thousand villainous things to be seen in *England*, that former ages would have

blushed at, and been ashamed of. *England* deals with good government, as the great Student did with his wife, of whom it is said, that he studied so much, that he neglected her, and chiding of him, shee wished her self a book, while book quoth he. I wish thou wert an *Almanack*, then should I have a new one every year.

1. That hee saw a general contempt of the Worship, Word, and Ministers of God in it.

2. A great deal of pride in apparel.

3. Covetousness and imperiousness in Superiours.

4. Sedition, and seditious practices against Magistracy.

5. A general supine carelessness.

6. An inundation of all iniquity.

7. An old man without Religion.

8. Young men without obedience and reverence.

9. Rich men without liberality and alms deeds.

10. Opinionative, contentious, and turbulent Christians.

11. A people that would neither have good laws, nor government.

I would it were enacted in *England*

as it was amongst the *Locrians* (as *Demo-
sthenes* tells us,) Every Citizen that
was desirous to bring in any new Law,
let him come and declare it in publick,
with an halter about his neck, to that
end that if it bee not both meet and pro-
fitable for the Commonwealth, hands
may bee laid hold on him to hang him.
I would there were an halter about e-
very seditious man's neck in *England*.
It is observed of the *Lacedemonians*, that
they continued seven hundred years
without any alteration of government,
and that the *Venetians* have lived in one
form of government for the space of a
thousand years. Wee are so fickle in
England, that wee would have a new
one every year.

That men after they are delivered out 6. Observ.
of their Sea dangers, should study to ap-
prehend them no less lively, than when they
were in them. Then are they glad, &c.
This was *Israels* experience after all,
Psal. 124. 1. If it had not been the Lord,
who was on our side, now may Israel say:
What would have become of us, if God
had not looked out of the heavens into
the deep and shelterless Seas for us?

[*Sabae bringeth them unto their de-
sired haven.*

*Qui ad accessu
ventis & undis
navigat, portum
petit.*

Whilst the Sea-man is in the storm
(it seems) hee has an impetuous desire
to bee delivered out of it. The wear-
ied Traveller longs not with greater ve-
hementcy to leave the road and take up

at his Inne, or the labouring woman to bee at her journeyes end, than the Mariner doth in a storm to bee in some good Harbour. Ships whilst out are lyable to a thousand ominous contingencies. I am at Sea, and not on Land, expect no curious division of the words. The notes are these:

1. *Observ.*

In angusto summe tutiores ista naves quam qua in pelagi natantes fluctibus.

That the Sea-man doth earnestly desire the Haven, when tossed in violent, furious, and horrid storms. So he bringeth them unto their desired Haven. When I have been in heart-dancing storms, the land hath been as much in my thoughts, and as much desired as ever *Leucippe* was, of whom the Poet speaks, *Nihil prater Leucippen cerno, nihil prater Leucippen cerno: Leucippe, Leucippe mihi perpetuo in oculis, & animo versatur.*

2. *Observ.*

The Sailor at Sea, may fitly bee compared to the picture of the naked man in the *Almanack*, who

is miserably beset on all sides, the Ram poseth at the head, the Bull gores the neck, the Lion tears the heart, the Scorpion tears the privy parts, another shoots at the thighs, &c. yet doth God bring them out of, and over all the pushing waves.

there

there in the Sea-mans imployment by reason of storms, rocks, shelves, and sands, that it is a meer wonder, that ever any one of them comes back safely home into their Harbours. It is wonderful (or at leastwise should bee) to every one that either lives in Sea-port Towns, or comes accidentally into them, to see how many poor ships come home torn and tattered, some with never a Mast standing, others with their Rudders struck, others again with never a Cable, nor Anchor on board, others with dangerous leaks, and laborious pumping, and others again with so many manglements, that it is a very great wonder to see the providence of God in the preserving of them, and returning of them home.

One brings in the Sea-man thus congratulating,

All good Havens and Harbours:
Good Havens, and ship-sheltering
Harbours.

*Si nobis sint lingua centum, sint ora-
que centum*, had wee an hundred tongues
a peece, or were wee all fluently *Chry-
sostomized, Tullyized, or Demosthenized*
far more thanks and praise should you
have from our lips and mouths (*quam
in celo stellulae, aut mare guttulae*) than
there bee stars in the Heavens, or drops
in the Ocean. In the *interim* you shall
have all the grateful acknowledge-
ments that possibly can bee for the ma-

ny favours wee receive from you (both in the Winter and Summer season) and these shall bee continued to you, *Dum jugamonsi aper, sinulos dum piscis amabit,* as long as ever the *wild Boar* shall range the craggy and bramble wilderness, or the great Leviathan sport her self amongst the sea's inhabitants in an untathomable Ocean. When wee are far out at Sea, in rugged, and austere, and bitter storms, we seem to shout out unto us (*Vocem intus, & Virgiliana lingua*) in that sweet candid tone of Virgil,

Alas!
Alas!

Alas! If wee should call down all the Nine noble Muses out of the famous Mount of Helicon, or pray to bee assistant the three loving Graces, or great Apollo, god, Master, and chief Inventor

of Eloquence, or witty Mercury, with his dulce and sugred Rhetorick, with sweet *suada* goddess of all perfection, all would bee little enough to expresse our thankfulness unto good Harbour.

*Hic tamen hac mecum poteris requiescere nocte,
Pronde super viridis sunt nobis mitta poma,
Castanea molles* ----- Eccl. 1.

Come take up your lodgings with us whilst the wind is so boysterous, and so dangerously turbulent, and besides for your entertainment, here is a cup of good *Beer*, *Ale*, and *Wine* to refresh you.

The Sea-mans thankful Reply.

*Could wee but catch those beamy rays,
Which Phoebus at high noon displays,
Wee'd*

Wou'd set them on a loom, and frame
 Webs of praise for you, o' th' same.

Give mee leave now after all to offer
 a word or two of good, savoury, and
 wholesome counsel. The first will bee
 unto all the *Haven Towns* in *England*.
 The second is unto all our *Inland*
Towns and *Cities* in and through the
 Nation.

1. You that are the *Haven Towns* of
 our Nation, you dwell all of you as
Zobubim, the *Mariners Tribe* did, at the
Haven of the Sea, *Gen. 49. 13.* and are
Havens for ships. Your seats, dwellings
 and habitations are fair in the view and
 prospect of the great and formidable
 Seas, where goe all the *Warring* and
Merchandizing ships of this Nation, and
 not of this onely, but of divers others
 also; now the remote and *Inland Towns*
 of our Nation have not that delectable
 aspect that you daily have, they are far
 from beholding the mountainous Seas,
 the dreadful storms and shipwracks that
 are perpetually happening and befall-
 ing that restless element, which you
 both see, and daily hear of. Sea-men
 tell you many a story, how at such a
 time the winds blew, their sails rent,
 their masts broke, and how at such a
 time they were shipwrecked, some got
 to shore upon this peece of plank, and
 another upon that, and at another time
 how they were put to it by reason of the
 leakiness

Haven is an
 old Saxon
 word, and
 comes of Have
 in to the Har-
 bour or Town.

The Sea-mans
 employment is
 as dangerous
 as the *Snales*
 going over the
 stone wall
 bridge, on the
 out side of
 which, was no-
 thing but deep
 water, saying,
Leve equidem,
tamen ardua
gradior, magis
multa est,
Si modo fas
hinc, quo vis
cito sit venies,

leakiness of their ship, and a thousand more dangers besides these do they tell you of: All that I aim at unto you is this, Bee affected with your deliverances, *Exod. 4. 31. And when they heard that the Lord had visited the children of Israel, and that hee had looked upon their affliction, then they bowed their heads, and worshipped.* Oh bee melted at the goodness of God towards men in this employment, and when they come into your Towns, perswade the poore Seamen to fear the Lord, and win them if you can unto the liking of the good wayes of God. One of the saddest plagues that I know of this day in *England*, is in our Sea-port Towns, the people in them care not if they can but get their monies, though they leave a thousand *Oaths* behinde them in their houses.

2. When you see great Fleets upon the Seas, or going out of your Harbours, or from the other parts of our Nation, put up your prayers unto the Lord for them, and in their behalf; perhaps your eyes may never see them more, nor they ever see the land or shore again, their employment hath so many thousand casualties attending it. *Maria*

The Sea-mans
life is not un-
like to the
roof of
the great
Temple in Je-
rusalem which (as *Vallispiendus* records out of *Josephus*) shewed
flowers growing among st gilded prickles. The best dayes of your
lives have many a thorn in them.

cadunt

salutem inter culicem supremamque labra:

That comes in an hour, that happens not in a thousand. The Sea is not un-

like to *Phœbus*, whom *Homer* tells of, *Spumas*, *fluit unda*, *fremit Leo*, *sibilat anguis*;

It foams like a Boar, flies like a flood, hisses like a Snake, and

roars like a Lion. Did Inland Towns but see and know of the staggering

dangers that Sea-men go through, they would send out their prayers for them,

that God would allay storms, moderate Seas, halter the winds, and that God

would prosper them to their desired Ports. *Ab Sirs!* No grace resembles

God so much as the promoting of the good of others, as well as our own private

and particular good. Every man looks upon his own things, *Phil. 2. 31.* All

minde themselves, sayes the Apostle, all comparatively in respect of the pau-

city of those that do pray for the good of others. It was *Tacitus's* word of that

famous Roman Emperor, *Sibi bonus, aliis malus*. Hee that is too much for

himself, fails to bee good to others. I may say of Haven Towns, as some An-

tients used to say of the *Stomachs* of their *Princes*; that they would have them al-

wayes placed by their fountains, intimating (that they were, or at leastwise

should bee) *Fountains of publick good*. Your dwellings are by the great Ocean

side, from whence you should learn to resemble it in the publick good it doth,

A Ship in the Sea is in as much danger of being lost, as the Owl in the Emblem who had many fowls pecking at her to tear her in peeces, *Perfusa, quid faciam? neque compescere multos.*

Sea-port Towns in this case, should resemble the Emblem of the candle, *pro vobis lucet & ardet*. I am willing to do all the good I can.

it

Sea-men fit
in the waves
of the Sea, as
he in the Em-
blem did, of
whom it is
said,
*Dum oleum
votum bene an-
navimus gu-
bernam,*
*Hic committam
cetera cunctis
Deo,
Pray for them.*

The Sea is
ful of perils,
not unlike to
the English
Colledge at
Valladolid in

Spain, which at ones very first entrance bee *terribles visu formas*,
terrible shapes and representations of men with knives at their
throats. Alas to the eye of reason, death attends their employ-
ment in the Seas every day they uprise.

it admits every Bark, Ship, and Vessel,
to come and sail in it, and upon it. You
should not bee for your selves onely, but
for others. Oh let ships that sail in the
Seas have many prayers from you, bee
they our Country, or any other Coun-
try shipping that you see, pray for them.
Is not the good of many to bee
preferred above, and before a private
good? *Math. 5, 45.* God makes his
Sun to shine, and his raine to fall upon
the unjust, as well as upon the just.
You cannot resemble God in any thing
more, than in being publick-spirited for
the good of others.

3. When you see the great ships of
War that are the *woodden walls* of our
land, go out to Sea, pray for them, and
for their good success and prosperity a-
gainst the enemies of Jesus Christ, to
the end they may bee preserved in
those hot and dreadful disputes that they
are oftentimes called unto. You can
salute them now and then with your
roaring *Ordinance* from off your Castles,
and Sea-ports Town, and make all flye
in fire and smoak when they are take-
ing their *farewel* of the Land, or at their
return home from some *prolix* voyage.

Ab Sirs, salute them with your prayers,

that

that will do them most good. Can you see the *Warlike Frigats* of this Land sailing, and *cruising* of it every day upon the Seas, *open* your eyes, which lye out night and day in an uncomfortable and restless Sea to secure your *Harbours, Towns, and Trading*, and yet never bee affected with their dangers, fears, and sorrows? Can you go to your beds at an evening, and rise up in the morning, and never think of them, who lye rocking, reeling, and staggering in the roaring and raging waves? Let mee argue the case with you, Is not the Commonwealth of *England* a great *first rate*? And is not, or hath not every one in the Nation, their cabbins, houses, and habitations in it (our *Nation* is but an *Island* and stands in the Sea, and so may very well bee resembled to a ship) all of you are passengers and partners in this ship, and if shee prosper, miss, or hit upon the rocks and sands, that bee in the Seas, you are like to bee sharers therein, so that in seeking the publick good, you most wisely seeke your own good.

The Sea-mans habitation is---
Ubi nil est nisi pontus & aer.
But yours is upon firm land.

4. Certainly my friends, if that you that are the *Sea-ports* of our Nation were but a praying, pious, and religious people, and that holiness, purity, equity and justice dwelt amongst you, and were pregnantly in you, were these the fruits that the skirts or branches of our Nation brought forth (for so I call you,

Praying people in *Sea-ports* are *Englands* best. (*Bombarda bellicosissima*) Guns, either in Towns or Castles.

Many Sea-
port Towns
are like to
Ramsey-marsh
(*Negus hymne*
negus astate.)
good neither
Winter nor
Summer. The
very scum of
the Land
dwells in them.

If any one
would ask me
the definition
of a Sea-port-
Town, I

should tell
him, I would draw the Picture of the people speaking, they are
given to gross railing, privy defamations, and whisperings, to
the prejudice of one another; hot scalding words, and tongues
set on fire in hell are the best fruits they bear, *Jam. 3. 6.*

you, because you are but the *foot* of the
Land, you are far from the head, and
heart of the Nation) how might you
strengthen us that go in the *Seas*, and
weaken our enemies against whom wee
fight? *Ab Sirs!* if you be irreli-
giously in these Towns and Ports, all the
Nation will smart by it (surely it would
do better, that the best people in *Eng-
land* lived in *Sea-ports*, and not the
worst) How many Sea-ports has the
Turk made havock of, both of the *Ve-
nians*, and also of the *Spaniards*? they
were well enough fortified, but sin be-
ing within (a filthy people living in
them) they were soon conquered, and
made fire, faggot, and captives of? *In-
land-Towns* fare the worse for Godless
Sea-ports, *Ezek. 30. 16.* *Ezek. 30. 9.* *In*
that day shall messengers go forth from me
in ships, to make the careless Ethiopians
afraid, and great pain shall come upon
them, as in the day of Egypt: so it com-
eth. *Ezek. 28. 7.* That great trading
City of *Tyrus* which was the fame of
the world for exporting, and import-
ing of Commodities, to whom resorted
the Merchants of all Countries, for
traffique, both of *Palestina*, *Syria*, *Egypt*,
Assyria, *Judea*, and *Arabia*, by reason

of her filthinesse was broughe down from all her pomp and pride. *Alas!* They that live in *Sea-ports*, should bee *Moses*, and *Aaron's*, to stand in the gap, and plead with God, and not trash, and trumpery. When people live profanely and irreligiously in *Sea-ports*, it makes all strangers think that people are no better that live higher up in the Land; truly they will bee apt to censure the whole Nation, if it bee not amended amongst you.

2 *Word*, is unto the *States-men* of our Land, and that is succinctly this, That all their *warlike Ships*, and *Boats*, that are employed in the Seas derive their felicitous arrivals, and good success abroad, whether unto, or from *Spain*, and the *West-Indies*, or off and from those many parts and corners of the World, where now you send them, from the Lord Almighty, whose the Sea is. *And hee bringeth them to their desired haven.* *Italiam, Italiam late clamore salutant.* Virg. Good news is coming to you oftentimes from them; and that as thick as the three luckie messengers, that were sent to *King Philip* of *Macedon* at one time.

What claudian
as the Mithras
Poet sang of
Theodosius's
good success,
in the wars,
the like shall I
sing of our
English War-
riors in the
Seas,
O nimium dile-
cto Deo, cui mi-
litas aber,
Et conjurati ve-
niant ad classica
venit.

1. One came and told him that hee had won the game at *Olympus*, by the running of his Chariots.

2. Another came and brought him word, that his *Captain Parmenio* had overthrown the *Dardanians*.

3. Another

It is nor the
Pagan *Nep-*
tune, or the
Papists,
S. Nicholas, &
 I know not
 what, that de-
 livers people
 in the Seas, &
 brings them
 home to their
 harbours, as
 many ignorant
Papists fancy.

3. Another came and told him that his wife *Olympia* had born him a son, which was called *Alexander*, and hee was very fair for a fourth.

3. *Word*, is unto the *Merchant* and *Sea-man*, I would wrap you both together, because you are sharers most commonly either in each others losses, or successes; you have interests, and that of great worth and value, in several and sundry bottoms, which cut their way through the Salt waters; and great wisdom it is indeed, not to venture all in one bottom; for hee said wittily, that said Hee liked not that wealth that hung in *ropes*, meaning ships. There bee many dangers, not good to have all in one bottom; the *Monse* will not trust to one hole, therefore shee has many, if in case shee bee assaulted. But that which I ayme at unto you *Gentlemen*, is this, when any of your ships come home, and richly laden with the rich and wealthy Commodities of foreign parts, which you are partakers and sharers in, *Ob* bee affected with such mercies, and consider how undeservedly the Lord throws in the world upon you, it flows in upon you, and flies away from others. *Ab Sirs!* when your ships come home, blest the Lord for his goodness towards you and them, in bringing them home, both to theirs, and also your desired *Haven*.

4. *Word*, is unto the *Inland Towns*, and

and Cities of the Nation. *Gentlemen*, I may say to *Friends*, and *Country-men*, you live our *Inland-Towns & Cities*, far from the Sea, neither are you in the sight of it at any time, nor in the hearing of its roaring, and ear-deafening waves, yet is not this any excuse for you, to bee unmindful of those that are employed in it, and daily upon it. *Sea-men*, which are the Nations servants, run through a Million of hazzards, to fetch in the rich and costly Commodities of forein parts, *viz. Silks, Spices, Oranges, Figs, and Lemmons, &c.* The shipping of the Land is not onely (*Sub Deo*) instrumental to keep you in safety, but also to afford you those Commodities that have not their growth nor entity in *England*. *David* lived at *Jerusalem*, far from the Sea, as many of you do, yet was not hee ignorant of the many sorrows, and dangers, that those that use the Seas do goe through and meet withall. Whereupon you have him here composing of their condition into a *Psalm*, and is much affected with it. Hee was sensible of the blowing of the winds, of the raging and roaring of the Seas, of the Rocks, and Sands; of the dangers, and shipwracks that men in those employments were liable to. *Ab Sirs*: pittie them that go in the Seas, and bestow a thousand prayers upon them, for their condition calls for it, and requires it at your hands, if you have any spark of pittie,

O q

and

and Christianity in you. *Virgils Hypotoposis* of a storm at Sea is their condition.

*Tollimur in caelum curvato surgite
videm*

*Subducta ad manus imas descendi-
mus unda.*

Consider but what a buffing the winds sometimes make and keep in a stormy day upon your Houses, and Trees that are in your Orchards, inso-much that many times trees are rent up by the roots, and our-housing dismount-ed, and thrown down to the very ground; Now if the wind have such an influence upon all high things at Land, how much more upon the tall *sptred Masts* and shipping that go in the shelterless Seas?

3. *Word*, is unto the godly, and pre-tious *Ministry* that is in great plenty in this Nation. *Gentlemen*, you are by your profession *vineyard*, *Rowers*. 1 *Cor.*

4. And beleve it, rowing is a very hard labour, for men in the *Thames* go with their dublets off all day; their living is got by the sweat of their brows. But your labour in the Lord's *Vineyard* is far greater than theirs; many have

The Senses
as full of dan-
gers to them
that go down
into them, as
Pandoras box
was, whom

the *Foss* reports of, that *Prophet* the *Father of Deceit*
would needs pry into, out of which *disse morbum & malum
genera erumpunt*. A thousand evils was in it.

killed

killed themselves by hard working to get the world, and I am sure there lies many a precious Preacher in the grave, that might have lived longer, if he had not preached himself to death, and prayed himself to death, though an unworthy world takes no notice of it. I beg of you your publick, and your private prayers for those that use the Seas. Wee have a great number of ships frequently going to Sea, above a thousand sail every year, both of *Alexandria*, and Men of War, and stand not these in need of being prayed for? I fear many of them perish, and finde it to go harder with them, than it otherwise would bee, did you but pray more for them. *Alas*, they stagger it in the Sea every day more then hee that has a *cask*, a *saukerd*, or an *boyshead* of strong liquours in the belly of him. And are in daily jeopardy of their lives. *Good Sirs*, bestow *pulpit* prayers, *study* prayers, *family* prayers, and *field-walking* prayers upon them, all is little enough to prosper *Zebulun's* Tribe in their goings forth, and comings in. But I proceed.

Alas the Seaman's life is a reeling to & fro. *Nutrit* *natura* & *util.* *lani*, *cerebro*, & *pedibus*, may be their motto.

That God watcheth every opportunity, 3. *Observe* and takes all occasions to do his people good. *Then hee bringeth them unto their desired Haven.* Very gladly would God have spared *Jerusalem*, if there had but been one man in it that executed judgement, and sought after the truth. *Jer. 5. 1.*

Mans heart-
daunting ex-
tremity, is
Gods goldenest
opportunity.
Acts 27. 23.
*For there stood
by mee this*

nigher, the Angel of God, whose I am, and whom I serve. They all expected to be drowned, but God looked out for them to preserve them. The Sea is no delightful place to carry in, for it is with them that use it, as it is with travellers on Land, who speed their pace through fields that afford no novelties, though sometimes they bait their beasts, & rest themselves in places that are fruitful.

Run thee to and fro through the Streets of Jerusalem, &c. How compassionately did the Lord affect any opportunity to cure *Babylon*, when hee intreated her with the best argumentative Oratory that the Heavens could compose, till shee said, I will not bee cured? *Jer. 51. 9.* How did God watch to spare *Sodom* for ten mens sakes? *Gen. 18. 32.*

As were but Sea-men godly, I durst undertake their safety in their well-going out to Sea, and returning back from Sea. Insomuch that they might bid defiance to the Seas, and say unto them, as *Luther* said of *Henry* the eighth's letters, *Agant quicquid possunt Henrici, Episcopi, atque adeo Turca, & ipse Satan, nos filii sumus Regni.* So, *Agant venti, freta, &c.* What History sets out *Neptune* in, in a statue of gold, holding the two terrours of the Seas in his hands, the one called *Scilla*, the other *Charybdes* (I may better say of the Lord) and these hee has in chains, and is feigned to call out aloud to the Mariners and ships that pass that way.

Pergite secum a perfreta nostra rates.

Ships

*Ships securely slide on
Through our watery Ocean.*

That when ships have been long out of
the Land (in foreign parts) their well com-
ing home is evermore very delightful, and
inexpressable pleasant to them. Then hee
brings them to their desired Haven. It is

4. *Observ.*
Italiam, Italiam
lato clamore sa-
lutar. Virg.

Isaid of *Marcius Tullius*, that when hee
was brought out of banishment (it was
with him, as if hee had entered into a
new world, and had gotten Heaven for
Earth) he broke out into this language, I
am amazed to see the beautifullness of
Italy! Oh how fair are the *Regions*
thereof? what goodly fields? what plea-
sant fruits? what famous Towns? what
sumptuous Cities? what Gardens? what
pleasures? what humanity amongst
Citizens and Country people? It is
said of the *Trojans*, after they
had been warring a long time in the
Mediterranean Seas (the like shall I say
of our Warriours) that as soon as they
spied Land, they cried out with exult-
ing joyes, Oh *Italy*! *Italy*! It is thus
with our Sea-men, when been a long
tract of time out at Sea in the East, or
West-Indies, Oh *England*! *England*!

Abigail's bot-
ties of Wine,
and frayles of
Raisins, were
not more wel-

come to *David*, in the hungry Wilderness of *Paran*; nor the shady
Jeniper-tree, more delectable to the Prophet, when in the parching
sun; nor *Jacobs* fat Kid more acceptable to his grave Father
Isaac in his sickness, than the Land is to the Mariner, when hee hath
been long out of it.

poor Travellers that have been long out of their way, in the night time wandering here, and wandering there, in a bewildered condition, upon Hills, and Mountains, in vast and large Forests, far from any house, destitute of monies, and all comfortable refreshments, weather-beaten with rain and wind, terrified with thunder, and lamentably starved with cold and hunger, wearied with labour, and almost brought to despair with a multitude of miseries: If this man, or those Travellers, should upon a sudden, in the twinkling of an eye, be fetched and placed in some goodly, large, and rich Palace, that is furnished with all kind of rich accommodations, warm fire, sweet odours, dainty meat, downy beds, pleasant musick, fine apparel, honourable and noble company, and all this prepared for them, Oh how would they be transported and overjoyed! As great contentment, and heart-satisfaction as all this, is the sight of *England* to the Mariner after a long voyage.

I may write
Epicharmus's
saying upon
the Mariners
calling,
Τῶν πόνων
πολλοὶν ἡμῶν
παντὰ τ' ἀ-
γαθὰ δεδι.
All good things
are bought with
labour.

5. Observ.

Storms are the
Lords (till)
they shall
whom Bee
claps upon

men's backs in the Seas to arrest them, which by one then, who go in the Seas, as *Cleopatra* did to the *Emperor Augustus*, whom he took by the Sleeve, and told him, *Oh, this taken fisher, and this scarlet coat you shall now carry hence with you. This ship says a storm shall never go to her Harbour.*

fers

fers some to go to the pot, and perish. Many ships have gone out with very famous names upon them. Some called the *Swallow*, some the *Amelope*, some the *Lawrel*, and some again the *Bonadventure*, some the *Meer-maid*, some the *Swift-jure*, and other some the *Triumph*, and one Rock, Sand, Storm, or casualty or other, has in a short time given them the new name of a *Now-jub*. It is reported of a ship that had been a very long time out at Sea, and having made a very good voyage of it, shee was hard by, and very fair for her Port, but before shee could get into it, a storm arose and drave her back, and she mourningly said, *Per waro, & per procellas, tutissime huc usque navigavi, ac portum juxta infelicissime mergor.* I have hitherto gone clear, and escaped all seas, and storms, and now my greatest misery is this, I must perish in the sight of my barren

The Use that I would have all that go in the Seas to make of this Truth pre-delivered, will bee this.

I. Look upon the shipwrack of others, with deep, solid, serious, and not with flying and transient consultations, that they may sink into your hearts and spirits, fix your eyes upon such, steep your thoughts in their sorrows, ponder them in their certainty, causes, severity; it is not possible that posting passengers can ever bee any serious, or

Use.

Naufragium ad paucos, ut moriturus ad omnes perveniat, some suffer shipwrack, that fear and sorrow may strike upon the rest.

Quasi vulnera,
ita ora. Other
 mens harms
 should bee
 our warnings.

curious observers, of homeward or
 forein Countries. *Ab Sirs*, dwell upon
 the *Sea-monuments* of Divine Justice;
 transient thoughts does not become such
 dreadful and permanent judgements,
 and Sea-standing spectacles. *Misericordia & Judicium sunt duo pedes Domini*,
 are the two feet on which the Lord
 is oftentimes found walking upon with
 those that use the Seas. I may say un-
 to you that use the Seas, as the Prophet
 said unto *Israel* in another case, *Isa.*
42. 23, 24. Who among you will give ear
to this? Who will hearken and hear for
the time to come?

2. Behold Gods Judgments in storms
 with particular application. Many, or in-
 deed the major part of Sea-men, hear-
 ing of the Judgments of God upon the
 Seas, say within themselves, and to the
 ships they are in, as *Peter* once said to
 Christ, *These things shall not bee to us*,
 or as proud *Babylon* said of her self, *Isa.*
47. 8, I am, and none else besides me, I shall
not sit as a widow, &c. and though shee
 put destruction far from her, yet was
 shee laid in the dust; there cry the
Ostriches, and there dance the *Satyres*,
Isa. 13. 21. Few places have such pre-
 rogatives as *Nineveh* had, so much

Ab Sirs, wee
 think many
 of your call-
 ing, run rior,
 swagger, swear,
 drink; and
 whore, as if
 hell were
 broke loose, &

God had dis-
 pensed with Justice and Judgement, and granted you a general
 indulgence. Your destruction in the Seas is never nearer than when
 you put it furthest from you. *Balthazar* was tripling, but he was sur-
 prised in his bowels. *Dan. 5.* *Ab!* you live as if you had passed the
 day of Judgment over, and the very torments of Hell.

(state

state had that famous City, says *Volaterran*, that it was eight years in building, and all that time no less than ten thousand workmen upon it; and *Disdorus Siculus* says, that the height of the walls were an hundred foot, the breadth able to receive three Carts in a brest; it had one thousand five hundred Turrets, and yet none of these have any other than paper walls to preserve their memories by. Sin turned the seven Churches of *Asia*, *Nice*, *Ephesus*, and *Chalcedon*, who were famous for General Councils, into rubbish and ruines, pastures for Oxen and Sheep.

Sea-men you are doing that your selves, which you may see God punishing in others, if you will, but, if God bee somewhat slack and loth to punish you, as hee hath done others, by sending them into the bottom of the Seas, his patience should lead you to repentance. *Rom. 2. 4.* Make you better and not the worse. *Mark* But Gods severity towards others, and the same God that pays other men their deserved punishment, will shortly pay you, without speedy and sound repentance. What ever you see God punishing in others in the Seas, bee sure you beware of that in your selves; if God punish a sinning *Cain* by setting a brand upon him, it is to teach others to keep their hands from blood; if God throw a *Dives* into Hell, it is to teach others that

In the Emblem there is a naked sword, & an halber, above it. *Discite Justitiam: laqueus moris illud est ensis.* Sirs, you should learn goodnesse out of storms.

Plurima in-
trans, paucio-
res perambulant,
paucissima rece-
dunt, may bee
 the *Motto* of
 the Lords deal-
 ings with
 many ships, &
 that justly, for
 their wretched
 & unfavoury
 lives.

I may say of
 such ships as
 are cast away,
 as one said of
 the fallen An-
 gels, 2 Pet. 2,
 4, 5, 6. God
 hanged them
 up in *Gibbets*

that others might hear, see, and fear, and do no more so wie-
 kedly. So the Lord cast so many sail away in a stormy night, or
 in a stormy day, that you might take warning to live after another
 manner than they did.

they keep cleer of the sin of covetous-
 nels; If hee set a fire on the *Gates* of
Jerusalem for breaking the *Sabbath*, it is
 to teach others to keep it holy; If hee
 hurl ships and Sea-men into the bot-
 toms of the great deeps, it is to teach
 others to take heed of swearing, and
 the graceless lives that they lived and
 led whilst above water. When the
Epitomizer of *Troy* had to the full
 described and set forth King *Ptolemy's*
 riot, as the chief and principal cause of
 his ruine and destruction, hee adds this,
Tympanum, & Tripudium, It was when
hee was fiddling, and dancing. So should
 any ask mee, when ships, or wherefore
 such and such ships were cast away, I
 should say, it was when, and because
 they were swearing.

3. Behold Gods Judgments in storms
 with an eye of prudent anticipation,
 and prevention. Were such, and such
 swearers, and drunkards, cast away in
 the last storm, Ah souls, flye you then
 from that wrath which you are at such
 times warned of; is it not easier to keep
 out of the Sea, than to get out of it; I
 have often times observed, that both
 birds and beasts will avoid those places,
 where they have seen their fellow crea-

tures to fall and miscarry in, and to avoid building those places which they formerly built in, both in Towns and Cities in the time of pestilent, and contagious years. When you hear of ship-wracks be affraid, and bethink with yourselves, why may not our turn bee the next, if our lives bee not amended; whilst storms are a brewing in the skies, and are at hand to come upon you. it is a special piece of wisdom to send out an *Embassy* of prayer for couditions of peace, in a way of sincere turning unto the Lord. The sins and punishments of others, should bee your instructions, your afflictions, your admonitions, their woes should bee your warnings, their *παθήματα* should bee your *μαθήματα*, their sufferings your Schoolmasters, and remembrancers.

4. Look upon the shipwreck of others with an impartial and speedy enquiry and examination into your own hearts, whether such upon whom the severe vengeance of the Lord did so heavily fall upon, were greater sinners than your selves; ask your consciences that question which the Prophet once propounded and put forth unto the *Israelites*, *Are there not with mee, even with mee, the same sins against the Lord?* Ransack your hearts, and you will

defixi in facibus suis destruit, nec est in leprosis domibus habitare permittit. God being God, cannot but destroy the dwellings of them that are bad.

What was
Jerome's obser-
vation of the
wicked upon
Land, is mine
upon the Sea,
Bonum est Deus,
*domos ergo eo-
rum qui crant*

quickly

quickly finde out the *Jonah* for which storms came down upon you, therefore hide not your transgressions and abominations from the Lord, which puts him, I am confident, upon the ruining and making so many publick examples as there bee, and are to bee seen at this day. A seeing eye may soon spell out the language of God in the casting away of ships, *Jer. 32. 31. For this City hath bene to mee a provocation of mine anger, &c.* So the ships I have cast away. This is the language of a sunk ship; *Ob man, thou seest what I now am, thou knowest what I have been, how many voyages I have gone in safety hitherto over the Seas, now think with thy self what thou mayest come to bee.*

I know those that use the Seas are as apt to say that to themselves which the

Prophet complains of, as *Israel* was to themselves, *Isa 28. 15. Wee have made a Covenant with death, and with hell we were at an agreement, when the over-flowing scourge shall passe through, it shall not come unto us.*

5. Look upon the ships, you both know to bee cast away in such and such storms, and also upon those whose *Top-masts* you see at this day standing in the Seas above the waters, with an humble thankfulness, not as rejoycing in those publick miseries, but as blessing the unwearied patience, and undeserved sparing, and prolonging mercies of the Lord towards you. *Ab Sirs,* What an hard-heartedness is there amongst many of you, for though you see wracks of

of ships upon lands, and the Masts of
sunk ships standing some in the East,
some in the West, some in the North,
and other some in the South, you can
fail by them, and over the graves of the
dead in the Seas, and never bee affected
with them, nor as much as say, the Lord
bee thanked that I was not in that Vessel,
or that it fell not so out with mee
in those many voyages that I have
made. What a mercy is it that you
that equallize those in penalty of
drowning, whom you have far out-
stripped, and exceeded in sinning,
should bee preserved from day to
day.

What was
writ upon the
Tomb of that
great Assyrian
Monarch pun-
ished by God
for his impie-
ties, the same
may well be

writ upon every sunk ship in the Seas, *ἡμεῖς ἐσθλαὶ ἡμεῖς ἐσθλαὶ*,
look upon mee, and learn to bee godlier.

6. Give your assent and faith to the
truth of Gods judgements upon the
ships that are broke in storms, bee sure
that you make this construction of every
ruined ship, that it was for some de-
served sin or other. It is, and ever hath
been the Devils policy, and subtil con-
trivancy, both in this, and indeed in all
ages, to strike out the credulity of this
truth out of the mindes of men. I have
read of *Porphyry* (in what Authour I
cannot for the present well tell) one of
Satars fine spun *Sophisters*, and cunning
agents, that to overturn the miracu-
lousness of the *Israelites* passage through
the

What is said
in *Exod. 15. 10*
may be well
writ upon all
cast away ships,
Thou didst blow
with thy wind,
the Sea covered
them, they sunk
as lead in the
mighty waves.

It is a special
act of mercy
that God lets
not all the De-
vils out of hell
upon those
that use the
Seas, as is sup-
posed (some
of them were)
by *Origen*, when
the four cor-
ners of *Saba*
house in which
his children
was, was
thrown down
to the ground.
It is a wonder
that one Devil
runs not up into the *Miz-top*, another into the *Fore-top*, another
to the *Helms*, one into the *Mizen-top*, and another on to
the *Bolspit*, and other some into the *Head* to pull the
Ships you sail in into a thousand peeces for your wicked-
ness.

the Red Sea, would say that *Moses* took
the advantage of the low ebbing water,
and so went thorow safely, which the
Egyptians not understanding, came in
with the flood, and were drowned by
the exuberancy of the waters. *Strabo*
also undertakes to weaken Gods rain-
ing down Hell out of Heaven upon *So-*
dome and *Gomerrab*, by saying, that
those Cities were situated on *sulphurous*
soils, which were full of holes, out of
which fire breaking forth consumed
them, and thus hee attributes the de-
struction of these Cities to natural
causes. And thus do many Sea-men
their lost ships unto the cause of this and
that. Commonwealths and King-
domes have their falls and periods, let
Athens, *Sparta*, *Babylon*, *Ninoveh*, and
Carthage bee witnesses, who have at
this day no other fences but *Paper-walls*
to keep up their memories. Now what
have been the causes of these subver-
sions, most men are ignorant, the *Epi-*
scure will ascribe it to *Fortune*, the *Stoick*
to *Destiny*, *Plato*, *Pythagoras*, and *Bodin*
to *Number*, *Aristotle* to an *asymmetry*
and disproportion in the members,
Copernicus to the motion of the *Center*
and I to the *Winds*, another into the *Fore-top*, another
to the *Helms*, one into the *Mizen-top*, and another on to
the *Bolspit*, and other some into the *Head* to pull the
Ships you sail in into a thousand peeces for your wicked-
ness.

of extenctrick Circles; *Cardanus* and the major part of *Astrologers* to Stars and Planets, but the Oracles of the Lord speak in other language, that sin is the grand cause both of ships, States, and Commonwealths ruines.

You are apt to lay the blame of your miscarrying in the Seas upon the *Pilot*, upon the *Master*, upon the *Commander* of the ship, and not upon that abominable weight of sin that is in ships. It is every way as easie to say who cast away the brave ships that go in the salt waters, as it is to say such a man built them, every plank that is broken by the dashing waves of the Seas, which are many times to bee seen swimming here, and floating there, hath a tongue to speak, and to accuse the villany, prophaneness, and impiety of the persons so deat with. Mee thinks I see it written in fair, legible and visible characters, and capital letters upon all the sunk ships, and wracks that bee, and lye about the shores and Sea-coasts in all Countries, whether *East or West, North or South*, *A fruitful land maketh her barren for the iniquity of them that dwell therein*. Brave *Merchant* and warlike ships comes to ruine by, and through *maned*, and gunned, with her top and Top-gallant, and her spread Sails proudly swelling with a full Sail in a fair day, hath gone to the bot before the evening.

What one sayes of a Cities overthrow, the same will I say of cast-away ships, *Civitas est everis est morum, non murorum casus*, A Cities overthrow is sooner wrought by lowd lives than weak walls.

Many a ship that is well rigged, tackled, trimmed, and her spread Sails proudly swelling with a full Sail in a fair day, hath gone to the bot before the evening.

the

the wickedness of those that live in them. Full little did the ship-builders, or the owners think that the costly and brave warlike Fabricks should so soon violently end in a desolate rubbish. It is not for us to bee high-minded, but to fear, no ship is so well *canked*, so well *decked*, or *planked*, but may give way, and lay all her passengers in the bottom. Surely *Gentlemen*, you that use the Seas, may very well say with the Magicians in Scripture, when ships are cast away, *Exod. 8. 19. Then the Magicians said unto Pharaoh, This is the finger of God.*

*Lachryma ubi
nos subtransistit?
Lachryma ubi
essist & fons
lachrymarum
fluens super
facies nostras,
rigata manillas.*

7. Bee filled with weeping tears, either at the hearing, or at your seeing of ships sunk and cast away in the Seas. I confess those that dye in the waters, are more to bee lamented, than those that go to their graves by a timely death at land, *Lament. 4. 9. They that bee slain with the sword, are better than they that be drowned. Homer* brings in brave *Ulysses* in great despair, and disgustion of a drowning death when labouring in a dismal tempest. *Τῆς μάκαις δαείων ἔτερον τὸν ἄλυστο*, wishing hee had dyed among the *Trojans*, than dye

I do not much wonder (though the Lord knows it piques my heart) that ships are cast away many times, because 't is no-
thing else but the infinite patience of God that they are kept up above water, there bee so many oaths sworn in them, which far exceed either the number of the stars in the heavens, or of the drops in the Ocean.

ignobly

ignobly in the Seas. Hee abhorred to
dye in the waters. Christ wept over
Jerusalem, when hee fore-saw her de-
struction; and so did hee over *Lazarus* in
his grave. Bee affected with the suffer-
ings of those that miscarry in the Seas.
Can you hear of Gods judgements in
the Seas, both against others and your
selves, and not bee affected with it? Oh
hardness of heart! *Oh mores!* *Oh more!*
perg! Let mee tell you, that I have seen
a bird that hath got loose from a stone,
or stick, unto which it hath been ryed,
yet in flying with the string about its
heels, it hath been intangled in the next
bough or branch; it may bee thus with
you, you have escaped in many a storm,
but take heed that you go not to the pot
in the next. I have observed it, that
there is a great deal of tenderness in the
hearts of those that live in Sea-ports
upon this account, in respect there is
much weeping and wringing of their
hands for the deaths of their friends and
acquaintance in such cases: *John* such a
one, and *Thomas* such a one was cast a-
way in such a storm. I cannot blame
them, I have read of *Abel*, that hee
took such delight and pleasure in his
dear friend *Patroclus*, that upon a time in
his long absence he was much dejected,
because hee feared that hee should never
see him more; his mother *Thetis* to
drive off his melancholy thoughts,
brought him an elaborate buckler made

of brass
which was
made by
the hand
of a
smith
and was
very
strong

it was
made
of brass
and was
very
strong

En tripla rima
nostra perennis
ad auri!

Subest in facie, aux deinde supplex. One while he lay on his back, and another while upon his face for grief.

Errat & in nulla sede moratur amor, may be the Motto of what is spoken of.

by *Fulcan*, which had imboist upon it, *Sun, Moon, Stars, Planets, Sea, Land, Men* fighting, running, riding hills, walls, Towns, Towers, Castles, Brooks, Rivers, Trees, anything, every thing his heart could desire, yet nothing could quiet him, for his minde still ran upon his dear friend *Paroelus*; and so it must needs bee with those that live in Sea-ports, who sometimes lose dear husbands, other sometimes their children, sometimes their brethren, and other sometimes their kindred.

8. Labour for a fruitful and profitable improvement both of your own, and also of others sufferings in the Seas, humbly intreat the Lord, that no storm may blow over without benefit to your souls. None sleep so soundly as they who continue sleeping under the greatest joggings. *Physick*, if it works not, proves hurtful to the Patient. If thou art so close nailed, and glewed to thy swearing, drinking, whoring, and dabling in sin, that storms cannot part thee and them, it is a provocation to God to leave thee, *Isa* and an encouragement to Satan. *hee shall keep thee* God is never more displeased, than

It was a good saying of one after many storms and dangers upon

the Seas, I have had, sayes hee, *Pedem alterum in Cytha Charentis, alterum in ripa Acherontis*, but I am the better for it. It is good to bee sometimes in this life, *Inter Scyllam & Charyddim, inter scopulos, et arena.*

when

when hee takes away Judgements in judgement, than when he punishes you by delivering you out of storms, and leaving you to your own hearts. *Ab Sirs*; beg of God, that the blessed opportunities of shipwracking storms may never leave you as bad as they found you, and that no wind may go down till it hath driven you nearer unto your God. But I proceed to what remains,

That God hath power to do what hee will with our ships, and ours, and hath no Sovereign unto whom hee is, or can be made accountable, or responsible for what hee doth. Then hee brings, &c. How far then should every man be from expecting that he should give them or any other an account of his actions and proceedings? It should suffice them, that what ever befalls them in the Seas, is from the Lord, *Job 1. 21. The Lord gives, and the Lord takes, blessed be his name.* The Lord brings us home, and other sometimes hee cuts us short of coming home, blessed be his name.

Lauda navigantem cum periculis ad portum. There is much danger to be rugged with all, before the ship gets to her Port.

That those that fear God in their respective ships at Sea, are never unsafe. Hee brings them unto their desired Haven. Gods people upon the Sea, even the very meanest of them, may say, I never stir out, nor sail in the great deeps, but my life-guard goes along with mee, and if they want for preservation, there is never a creature in heaven or

7. *Observe.*

earth, Sea, or land, but both will, and shall take their parts. What man is able to finde out a danger in which God could not, or the time when God did not help them? *Ab Sirs*, never distrust God. Was it dangerous to bee shut out of the Ark when the waters increased upon the old world, or to bee shut out of the City of Refuge when the Avenger of blood pursued? or to want blood upon the door posts when the Angel was destroying? and is it not as dangerous to those that go to Sea without the fear of God? Consider but that. What hath been said and recorded of *Troys Palladium* (that whilst that image remained there, the City was impregnable (had not the *Greeks* found out the stratagem to steal their Idol away, they could never have conquered the City) I will say of the godly and religious that go in the Seas, whilst they walk close with their God, the waves shall never hurt them, *2 Chron. 15.2. The Lord is with you while you bee with him, and if you seek him, hee will bee found of you: but if you forsake him, hee will forsake you.*

It is reported, that the Seas on a time being very rough and tempestuous, great waves and billows

flying mountain high, a great Vessel was sailing upon them, and every wave threatening to drown her, the wicked wretches that were in her feared not the Seas, the Waves asked them how it happened that they were no more fearful? quoth the Mariners, *Not Nauta.* We are Mariners. How much more may the godly say in time of storms, *Not Christiani*, as *Deum Omnipotentem habemus?*

That

That the Lords merciful dealings with 7. *Observ.*
the sons of men in the Seas, gives the
world a convincing evidence of his grati-
ous nature, willingness and readiness to
do good, and to shew favour unto all.
Hee brings them to their desired Ha-
ven.

That when God will deliver a people out 8. *Observ.*
of storms in a shelterless Sea, then no oppo-
sition shall, nor can oppose, or hinder him.
Hee brings them to their desired Haven.
No powers in Heaven, Sea, or Land,
that God cannot over-top and make
vail, and strike sail to him when hee
pleases, Psal. 114. 3, 4, 5, 6, 7. What
ailed thee, Oh thou Sea, that thou fleddest,
thou Jordan, that thou wast driven back?
Proud-vanting, and billow-bouncing
Seas, soon lower their top-sails at Gods
rebuke.

This was Da-
vids experi-
ence of Gods
readiness to
help him

when in distresse. Psal. 18. 10. And hee rode upon a Cherub, and
did flye; yea hee did flye upon the wings of the wind. The Lord is
continually upon one Cherubs back or other, over, and upon the
great deeps, one while in the North, and another while in the
South, &c. for your deliverance.

P p 3 Vers. 31.



Verf. 31. *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*

IN the words wee may loon espye two remarkable things :

1. A vehement desire, *Oh that men would praise the Lord.*

2. A duplicatory reason of this desire :

1. *For his goodness.*

2. *For his wonderful works to the children of men.*

If the *beastes* were *parchment* the *Sea* *Inke*, and every *pile* of *grasse* in the world a *pen*, all would be too little to set forth the high praises of the Lord by.

Ah *Men*, you let the fresh running floods of *Jordan* (I mean your Sea-deliverances) fall into the *mare magnum* of your forgetfulness.

This Verse seems to include the ardent earnestness of the Psalmists spirit that Sea-men would bee much in thankfulness, and much and frequent in praising of the Lord their deliverer out of all their distresses. *Oh* seems hee to say, that I could put men upon this duty, it would bee more comfortable to mee, seems the Psalmist to say, to finde such a principle in the hearts of those that are employed in the great waters, than any one thing in the world again whatsoever. *Oh* is but a little word consisting of two letters, but no word that ever a man utters with his tongue, comes with that force and affection from the heart as this doth. *Oh* is a word of the highest expression, a word when a man can say

say no more. This Interjection oftentimes starts out of the heart upon a sudden from some unexpected conception, or admiration, or other. In the composition of these words, we have two things only considerable.

1. The manner of it.

2. The matter of it.

Oh that men would praise the Lord.

But to open the words a little, *Oh that men would praise the Lord*, Sec. Heb. That they would confess it to the Lord, both in secret, and in society, this is all the rent that God requires; hee is contented, that those that use the Seas should have the comfort of his blessings, so hee may have the honour of them; this was all the foe Christ looked for, for his cures. *Go and tell what God hath done for thee*, words seem to be a poor and slight compensation, but Christ, saith *Nazianzen* calls himself the Word.

That deliverances at Sea out of Storms and Tempests, call upon all the Mariners therein, and the receivers thereof, to be evermore thankfully praising, and magnifying the wonderful goodness, and undeserved kindness of the Lord, vouchsafed unto them.

1. *Observ.*

Lucan reports, that the elephants that come out of the Nile.

Oh that men would praise the Lord so walk themselves in the Woods near unto them (as if to purify) will fall down to adore the Moon, or other-wise their Creator, and return into the Woods again. And will not you that use the Seas, as your God that delivers you?

the Lord. Shall I protest the poynt of it
 profess it Scripture were silent; do man
 I should think, should bee so audaci-
 ously impudent, as to deny the verity
 thereof. 1 *Thes.* 5. 18. *In everything*
give thanks, for that is the will of God.
 If in every thing, then surely in, and
 for Sea-preservation. Men must take
 heed that they bee not thankless in this
 thing, lest the Heavens blush at their
 ingratitude. *Psal.* 119. 62. *At mid-*
night will I rise to give thanks to thee. Ah
 that our Sea-men were as forward as
 they lie in their *Cabbins*, and *Haw-*
mocks. Ah Sirs, how many voyages
 make you to and again upon the Seas;
 one while into the *East-Indies*, and a-
 nother while into the *West*; one while
 into the *North*, and another while into
 the *South*; but where are your thank-
 givings all this time to God for your
 safe goings out, and returnings home?

So affected
 were the in-
 thrall'd Grecks
 with their li-
 berty procured
 by *Flaminius*
 the Roman
 General, that

out of thankfulness to him, they would oftentimes lift up their
 voices in such shrill acclamations, crying *Soter, Soter, Saviour,*
Saviour, that the very birds would fall down from the heavens
 astonished and amazed. And will not you Gentlemen be affected
 with your Sea-deliverances?

Go but to the *Planets* and they will tell
 you, that they will not deal so with the
Sun, as you deal with your God; wee
 say they, receive much light from the
Sun, and for a testimony of our thank-
 fulness wee do not detain it, but reflect
 it back again upon the *Sun*. Go to the
Earth

Earth; Sailors, and shee will tell you, that shee will not deal so with the *Heavens*, as you do with your God; shee will tell you that shee receives much rain from the Heavens, and out of a testimony of much thankfulness shee detains it not, but returns it back in *Vapor* again; and after this manner may you hear her speaking, *Cessat decursus donnum, si cesset recursus gratiarum*. Mercies from above would soon cease, If my thanksgivings, and returnings from below went not up. It is said of the *Lark*, that shee praises the Lord seven times a day with sweet melodious ditties.

*Atque sumum virilevirilevirilevirile
cantat Alauda.*

Isa. 40. The beast of the field shall honour mee, the Dragons, and the Owls, because I give waters in the Wilderness, and rivers in the Desert, to give drink, to my people, my chosen.

1. Reason. Because your lives were at the stake, as *Isaac's* was upon the *Altar's*, when the knife was at his throat, yet the Lord call and look forth very mercifully, out of the Heavens for you, and spake to the winds when they were up in a rampant kind of hostility and rebellion against you, and The Romans used to stick and badge the bosom of their great God *girded with Laurel*, as if they had glad tidings of fresh victories, and that out of a testimony of their thankfulness for what they had,

bid

bid them be quiet, and do you no harm, otherwise you had perished in many a storm ere this day, and is not this worthy a great many thanks? Who can be too thankful to that God, that has been so careful, and tender-hearted over you when in the Seas, where there was no eye to pity you?

2. Reason. Because in that storm, if God had given it commission, thou hadst been shortly after either in Hell, (or Heaven) or may I not leave Heaven out? and thou hadst been in Hell, where the Devils would have fallen upon thee, to tear thee to peeces. I have met with a story of one, when being risen from the dead (therefore you that live ungodly

in the Seas think of it) he was asked in what condition he was in when he was there, he made answer, *No man will believe, no man will believe, no man will believe,* They asked him what he meant by that, he told them, *no man will believe how exactly God examines, how strictly God judges, and how severely hee punishes.*

All Sirs, your lives hang but upon small wyers, and what would become of you, if God should not spare you? Be affected with this mercy.

3. Reason. Because had the storm but had licence to have destroyed you, and the ships you sailed in, which the Lord would not suffer, you had never come home with your rich lading, nor never had that mercy granted you, of ever seeing, or enjoying of your loving friends, wives, children, houses, lands, and acquaintance again, and shall not all this move you unto thankfulness?

bid

If

If this will not, I know nothing in the world that will prevail with you. I pray God that Sea-men do not with their deliverances at Sea, as Pharaoh did with the miracles that were done before his face, *Exod. 7. 23.* Of whom it is said, *That he would not see his heart to the miracle.*

4. Reason. Because you have now at the present a still, quiet, and peaceable Sea to sail in, and upon, which in the storm you had not, such was the proud wantingness of it, that you durst not loose a knot of sail, nor keep your *Top-masts* unlotted, and un-peaked, and the waves run mountain-high, raging and rowling on every hand you, in such a miserable manner, as that you were at your wits-end, but Oh what sweet peace, and tranquil weather have you now, insomuch that your Vessels go now upright, without that nodding, staggering, and reeling which they were put to before? How still are the waves, how clear above bee the skies, and Heavens, how well escaped are you from the shore, the Rocks, and sands, which you were so near to in the storm? Are you not affected with this mercy? The Lord soften your hard hearts then.

It seems strange to me, that Sea-men are not benighted by all the storms they meet with, & by all the calms God bestows upon them. Iron is never cleaner than when it comes out of the furnace, nor brighter than when it has been un-

der the sharp file; the Sun never shines clearer than when it comes from under a cloud; the Coal that has been covered with ashes is thereby the hotter, & the quicker; every thing brightens, & betters, but the rusty Sailor, Gods mercies & judgments in the Seas do not touch him.

Give

or Give mee leave to present you with a few motives unto this duty of thankfulness.

Consider, Soul, what an unspeakable mercy it is, that God should hear thy Prayers in a storm, when thou wast almost overwhelmed; that God should hear prayers, nay prating, and babling rather than praying, which is but an abomination unto the Lord; that God should hear the prayers of the righteous; that is nothing strange, because hee hears them alwaies; but that God should hear your prayers, *Sirs*, which are most sorry and sinful prayers, for whatsoever is not of Faith is sin; this is wonderful. Ah will not you bee thankful unto the Lord *Sirs*?

The *Stork* is said to leave one of her young ones where shee hatched them.

The *Elephant* to turn up the dust *spring* towards Heaven, when he comes to feed, and both out of an instinct of gratitude to their Creator. *Sailors*, let not brute creatures excel you.

I have read of a *Lyon*, that had but got a thorn in his foot, as hee was walking and ranging in the Forrest, for, and after his prey, and being exceedingly pained with it, hee made after a foot-Traveller which hee spied in the Forrest, making signs to him that hee was in distress, which the Traveller seeing, and apprehending that his case was dangerous if hee ran, hee stood still to know the *Lions* pleasure, to whom the *Lyon* declared himself, and the poor man pulled it forth; and the *Lyon* to requite

requite him followed him; as guarding of him from all wrongs by other wild-beasts quite through the Forrest. Ah Sirs, will not you express your thankfulness to your good God?

2. Consider the particular dealings of God with you; he deals not so with every one, some goes down into the bottoms amongst the dead, whilst you do float above. When the Lord would stir up David, and melt his heart, and bring it unto a kindly sorrow for all his mercies, hee takes this course, *Psalm 137.* Did not the Lord do thus, and thus? Did hee not make thee *King* of *Judah*? and of *Israel*? Did he not give to thee thy *Masters* wives, and houses into thy bosom? and if this had not been enough, hee would have done more for thee, therefore recount the particular kindnesses, and Sea-deliverances, the Lord has bestowed upon thee; does not the Lord seem to say, I delivered thee at such a time, and in such a storm? did not I deliver thee from such a Rock, and from such a sand? God keeps a reckoning Sirs of what hee does, and also of all your deliverances, it is but wisdom then to kiss the Son, lest hee bee angry, to kisse him with a kisse of adoration and subjection all your daies.

3. Consideration, That thankful hearts are evermore full of thankful thoughts, and these are such as are evermore suitable

able unto the benefits that are received;
*Psal. 116. 12. What shall I render unto
 the Lord for all his benefits?* Hee has
 delivered mee out of this and the o-
 ther storm, from this and the other
 shore; from many Rocks, and Sands,
 both in this and also in the other parts

I have met with a Story of a Company of
 Sailors in 24- (called by
 some *Padens*) a Town in
Silvania, that they con-
 sidered a Church to St. *John di Matheus*, which they built out of
 their own wealth, and wages, to express their thankfulness for
 their great deliverance out of a storm, in which they had like eve-
 ry man of them to have gone to the bot-
 tom. This they vowed when at
 Sea, and when come on Land, they were as good as their words;
 where are your thanks Sailors?

*Ab Sirs, what
 cause have you
 that use the
 Sea, to fall
 down before
 the Lord in all
 thankful ac-
 knowledgment
 to him for
 your deliver-
 ances at Sea,
 even as the*

4. Consider, That thankful hearts
 are evermore full of admiring thoughts;
 I wonder at the goodness of God, says
 a good, and an honest heart, that hee
 should come and step down so reason-
 ably to deliver mee, when I was in a Sea
 far from any eye, or heart to pity mee.
Ab how has mercy taken the pains to
 come and meet us? How has mercy as

*Wise men of the East did before Christ, and offer unto him Gold,
 Incense, and Myrrhe, aurum fidei, thus devotio, aromata pietatis,
 mentes humiles, probos mores, animas dignas Deo. The Gold of faith,
 the Frankincense of Devotion, the Myrrhe of Godliness, humble
 minds, good manners, souls worthy of God?*

it were fallen into our mouths, and is
to our laps, even very unexpectedly?
Abraham 2. *Servant* was very full of
admiring thoughts, when he saw pro-
vidence so working for him (*Gen. 14.*
21.) as the Woman coming to the well,
and her willingness to give him and his
Camel, as much water as they pleased.
Ab stand amazed at Gods deliverings
of your souls in the stormy, and tem-
pestuous Seas!

5. Consider, That thankful hearts
are evermore full of awful and trem-
bling thoughts at the Judgment of
God, both executed and threatened up-
on others in the Seas, when they see
themselves so threatened in storms, and
others to be cast away in them, and
yet notwithstanding they themselves
spared, this strikes thoughts of fear in-
to them, and upon them. *Psal. 124.*
20. My flesh trembles for fear of thee,
and I am afraid of thy righteous Judg-
ments,

6. Consider, That thankful hearts
are evermore full of viewing, and ob-
serving thoughts, Oh how has the Lord
delivered mee in this late storm and
Tempest? in what danger was I in but
now, our Sails rent, our Mast fell about
our ears, wee pumped and toyled night
and day for our lives, Cables broke,
and at another time our Anchors came
home, and our ships drive? And thus
such hearts cannot but say, *Exod. 15. 13.*
Thou

*Thou in thy Merry haſt led forth the prei-
ſe which thou haſt redeemed.* 1981 210 03

7th *Solemnly conſider*, that thankful
hearts after Sea-deliverances, are full
of improving thoughts, and will not
you bee ſo too Gentlement? You that uſe
the Seas? Such a ſoul has his whole
mind taken up with the mercies of the
Lord, and hee plots, contrives, and de-
ſigns how hee may make a good uſe,
and a good improvement of all that he
has done for him in the Seas, and be-
held with his eyes in the great deeps.
Such a ſoul ſets all his Sea-deliverances
in print, and layes them up in the ward-
robe of his heart. The holineſs, good-
neſs, mercifulneſs, and majeſty of God
is evermore much in ſuch a ſouls eye.

*Pliny writes of
Egypt.* It is well
if it may not
too truly be
ſaid of thoſe
that uſe the
Seas, that ſhee
was wont to
boast how ſhee
owed nothing to the Clouds, or any foreign ſtreams for her ferti-
lity, being abundantly watered by the inundation of her own
River Nile. I am afraid that you think that you are not behold-
en to your God.

8. *Conſider*, That all good men are
for it, and that with tooth and naile,
and will you not then bee thankful unto
the Lord? I will tell you who bee a-
gainſt it, the Devil, and wicked men,
but I pray God preſerve you from ſuch
Counſellors. *Pſal. 65. Praise waiteth for
thee O God in Sion. Pſal. 29. 2. Give unto
the Lord the glory due unto his name,
Worſhip the Lord in the beauty of holy-
neſſe.*

9. *Conſider*, That God himſelf is for
it,

Isa. 66. 2, 3. If yee will not hear, and if yee will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you.

Ps. 10. Consider, That God commands it.

Ps. 11. Consider, That God expects it.

Ps. 13. Consider, That God prizes it, and commends it.

Ps. 13. Consider, That God is hereby much honoured by it. *Ps. 50. ult.*

Ps. 14. Consider, That God will fully and freely reward it.

A word or two now of Use, and so I will leave the point, because it is so painful to mee to write, and lay down at large what I might, and what every point would bear. I do acknowledge that *Spices* when they are pounded, and beaten small, they do evermore smell the sweetest; and points of doctrine or Scriptures, when they are branched forth, expounded, and broken up into parts, are evermore the profitablest. I must bee forced to do as the *Musitioner*, who evermore strikes most and ofteneft upon the sweetest note in his song, the *Paven*, or *Gulliard*; brevity is the Card I must sail by in the Sea, unless I were in some *warm study* upon Land, to write

The shortest cut to ruine men is unthankfulness. Trumpeters delight to sound when, & where they are answered with an *Ecce*.

For my part I know not what to say to the generality of Sea-men, because they put me to as great a stand, as the *First Painter* was

once put to, when he was to set forth all the several Nations of the world, according to their Country dress, and habit, hee left one people naked, and being asked the reason why, hee said hee could not tell what apparel to put upon them. You are thankless, to your God for your Sea mercies.

Qq

and

and expatiate my self in. The uses are two.

1. Of *Reproof*.

2. Of *Exhortation*.

1. Of *Reproof*.

Is it thus then, that your great and many mercies do call for thankfulness at your hands? then let me tell you, that this point looks sorely upon you, even as *Diana's* image in *Chios* did upon all those that came into her *Temple*, with a lowring and contracted countenance, but looked blithe, and smiled on them when they went forth.

Ah Sirs, consider what you do? you withhold Gods right from him? Will any Land-lord bear with

Mariners, like the fish *Borbores*, of whom it is said, that shee does devour many fish one after another, but at last is met with, & taken; so do they their Sea-mercies, but God will meet with them if they repent not of it.

his Tennant that shuffels him off from year to year, and pays him never a farthing? *Gentlemen* consider this, God will not alwaies bear with your ingratitude. *Pharaoh* escaped many plagues and judgments (as you do ship-wracks, storms, and Tempests) which the rest of the *Egyptians* smarted under, and so may you many storms, whilst others perish, and are denied to bee saved, either by plauks, or boats; but what was *Pharaoh* kept for? was hee not reserved for the *Sea*, to bee made a prey on in the great deeps? so may you (even thousands of you) for ought I know, out of all your deliverances out of storms, bee reserved for the next to bee swallowed up in. The *Sodomites* were rescued out of the hands of *Chedor-*

Isomer

Laurel, but were after consumed with fire from heaven; and thus the wicked have many deliverances which they had in a manner as good bee without, for they turn into curses, and not blessings when they are not sanctified. Will not the Lord say to you when you come into distresses, *Jer. 12. 21. I spoke unto thee in thy prosperity, but thou saidst I will not hear; this hath been thy manner from thy youth, that thou obeyedst not my voice.* I will deliver you no more, for you have been unthankfull under all.

2. *Of Exhortation.* What I speak to you good people, I speak to my own soul, and the Lord speak it to us all; let mee beg of you who have been delivered even out of a little Million of perils by Sea, to express your thankfulness to that God that hath delivered you, even to his praise in all societies that you either go amongst or converse with. *Al* how near drowning have you been at such a time? how near killing at another time? how near being lost, and of never being heard of more many a time? and is not all this worthy of thanks to that God from whence you had his care over you to protect you.

Your condition hath been, many and many a time like the tree the *Portingal* of, which bore

golden boughs. *Quantum vertice ad auras Albertus, tantum radice in sarnis trahit, Virg.* whose root was just so much beneath the earth, as the top was in height above it. Your ships were hard by drowning.

Q q 3

That

2. Observ.

*Si ingratum
dixeris omnia
dixeris*, let me
but hear of a
man accused
for unthank-
fulness, and
you need say
no more. *Sene.*

He deserves to
lose his Garden
that will not
afford his
Landlord a
flower.

In some te-
nures people
do not refuse
to do their ho-
mage, though
it be but the
rendering of a
Red rose, or a
Pepper-corn.

That there is no duty that man is more
dull and backward to, and in, than in the
praying, and celebrating of the Name of
the Lord. Oh that men would praise the
Lord, &c. Mee thinks there is a great
deal of dead-heartedness upon the Sea
amongst men, as to the performance
of this very duty: *Masters* are dead,
Captains are dead, *Lieutenants*, *Boat-*
swains, *Gunners*, *Carpenters*, *Sea-men*,
Tarpowlings, and all that use the Seas, are
not so much affected with their de-
liverances as they should bee. I have
read of the *heathen*, that when they had
escaped shipwracks at any time they
would hang up their *votiva tabulae* to
Neptune, as a testimony of their thank-
fulness. What will you do *Sirs*, for your
God?

Sirs, If you would praise God, take
these ensuing Directions along with
you.

1. Labour for humility of heart,
*Gen. 32. 10. I am not worthy of the least of all
thy mercies, and of all the truth which thou
hast shewed unto thy servant.* A proud
spirit cannot bee thankful unto God, a
haughty minde is never thankful unto
God for any mercy bestowed.

2. Labour for a due consideration
of the greatness of the blessing: Will a
Picture continue that is drawn upon an
Ice, will it not fade and melt away
when the *Ice* upon which it is drawn
thaws?

3. Take

3. Take all advantages of praising God, *Jam. 5. 13.* when you are upon the merry *pin* then praise the Lord, I mean cheerful. Praise God in publick; and praise him in private.

4. Strive against all hindrances whatsoever, bee it sluggishness, backwardness or whatsoever.

5. If you would praise the Lord do it *speedily*.

6. Do it *sincerely*.

7. *Largely*.

8. *Freely*.

9. For the least mercy.

10. *Constantly*, not like the new *Moon*, which shines all the beginning part of the night, and then leaves all the hinder part in darkness.

Motives to praise God are these.

1. Hereby you will honour God much.

2. It is a gainful kinde of trading with God; the husbandman delights to sow his seed in, and upon fruitful soils, where hee knows his increase will yeeld sixty, or an hundred fold. They are not lost praises that are given unto God.

Many of you are as unthankful for your Sea-mercies, as *Bojazz* the great *Turk* was for his being made so great a *Monarch*, who when asked if ever hee had thanked God for it, he said, that he never so much as once thought of it, in all his life time, then but just you should smart for it, quoth *Tamurlain*.

There be seven sorts of people that I would put upon the praising

of God for Sea-mens deliverances. 1. Their *Wives*. 2. Their *Parents*. 3. Their *Friends*. 4. Their *Brethren*. 5. Their *Sisters*. 6. Their *Acquaintance*. 7. Gods people. The meeting of Friends after a long Voyage at Sea, should bee like that of *Joseph*, *Gen. 45.* And bee full on his neck, and wept, &c.

3. It is a most noble act of Religion to praise God.

4. Giving of thanks to God is more than to pray.

5. If you will bee much in the praising of the Lord, you will bee under much joy and comfort.

3. *Observe.*

That the praising of the Name of the great and most high God for delivering mercies, is not onely a very acceptable duty with God, but also the readiest way to obtain mercy in the like exigency and necessity again. Oh that men would praise the Lord, Psal. 50. 23. Who so offereth praise, glorifieth mee, and then it follows, Hee that orders his conversation aright, to him will I shew the salvation of God.

*Munera crede
mihi placant ho-
minesque Deosq.*

This Scripture now proves it to bee an acceptable performance in the sight of God, and that such as give God the most and best of praises, they shall have the greatest, and the sweetest salvations: *Improbe Neptunum accusat, iterum qui naufragium fecit: Hoc is very injurious to Neptune that complains of being shipwrecked when unthankfulness is the cause. The people in the Low Countries by giving the Stork leave to build and nest it in their houses, to requite the house-keepers shee comes every year*

Alexander, the Great by burning frankincense thank-fully, and freely to the gods, gained by

conquest the whole Kingdome of Arabia, where all the sweet Aromatick trees do grow. Ah Sirs, you do not know how you might prosper at Sea, would you but bee liberal in your praising of God, and thanksgivings to him?

at her appointed time. Wee read of
 small, or no rain, that falls many times
 in divers parts of *Africa*, and the grand
 cause is supposed to bee the sandy na-
 ture of the soil, from whence the Sun can
 draw no vapours or exhalations, which
 ascending from other parts in great
 abundance, resolve themselves into
 kinde benign showers, refreshing and
 helping of the earth that yeeldeth none,
 and this is the reason many times why
 God poures not down his blessings and
 benefits in such an abundance as some-
 times hee hath been wont to do, because
 your hearts are as dry and barren, as the
 barren grounds and sands of *Africa*; for
 if vapours of melting prayers, tears,
 prayles, and thanksgivings go not up to
 heaven, mercies will soon bee stopt in
 their passage down. If Sea-men were
 not so much behinde hand with God in
 the tribute of praise, and good life, God
 would soon lay a charge upon all his
 creatures, both in heaven, and in earth,
 that they should pay their tribute unto
 man, the *Sea* his heat, the *Sea* his calm-
 ness, the *Winds* their gentleness, the
Moon her light, the *Stars* their influ-
 ences, the *Clouds* their moisture, the
 Sea and Rivers their Fish, the Land her
 Fruits, the *Mines* their Treasures, &c.

Ab Sirs, I am
 afraid that ma-
 ny in the Sea,
 do *viam genti-*
lem agere, sub
nomine Christi-
no, live even
Turks under
 the name of

Christians: The Sallor sometimes is like a Rubric, or Sunday letter;
 very zealously red; and all the while after you may write his death;
 and his unthankfulness unto his God for Sea-deliverances in
 black.

Q q 4 | And

And when neglected, God shuts up the windows of heaven, and locks up the treasuries of his bounty, and so lets Winds and Seas rage, and roar, and the creatures gnash and grin their teeth at a people for their ingratitude. Ingratitude is a sin (supposed) to taint the very influences of the Stars, it dries up the Clouds, infects the very Air, makes Winds terrible and boysterous, blasts the very fruits of the earth. *Cyprian* attributes the great dearth in his time to the want of thankfulness, and truly I shall attribute the many ships that are cast away unto their unthankfulness unto their God, for had they been more thankful, more holy, and humble for those storms God delivered them out of, they had never gone so sadly to the bot- tom as they have done. Here is quoth *Cyprian* a very great, and general sterility, or barrenness of the fruits of the earth, and what is the reason of it? because there is such a sterility of righteousness and purity. Men complain now a dayes, that Springs are not full, themselves not so healthfull, nor the Seas so calm as formerly they have been, nor the Winds so quiet and peaceable, nor the showers so fre-

Sea-men deal
 with God, as
 the Heathen
 (who would)
 when they had
 served their terms upon their gods, as *Prophetem*, &c. put them
 off with beasts skins stuffed with straw. If they get but out of
 the storm, they never look behinde them, who sit upon the floods
 all the time to deliver them.

quent

quent, the earth so fruitful, nor the heavens so obsequious unto them as they have been, to serve their pleasure and natural profits; to God the creatures are obedient, and on his errands they go, *Deut. 28. 38. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.* It is sin that makes the Sea so dangerous; and so dreadful, sin that makes the heavens as iron over head, and the earth to grow so full of thorns and brambles. But to proceed, I shall not adventure *pluribus morari*, but rather bee *sanguam Canis ad Nilum*, in a restless Sea where I can neither hold my pen in my hand, nor keep my paper and ink upon board scarce. The Arguments why Sea-men should praise God are briefly these.

1. Because God had such a special 1. Reason. eye and provident care over you, in the preserving of you in all the unlikeliest and irrecoverable dangers and calamities that you have been exercised withall in the Seas.

2. Because God did so much for 2. Reason. you, which hee would not do for others.

That when God hath delivered men out 4. Observ. of their Sea-strights and calamities, it is *Scrus* told all their duty, not onely to praise God for his his friends, that at the

siege of *Dyrachum* where he so long resisted *Pompeys* Army, that he had two hundred and twenty *Darts* sticking in his shield --- *Denique tunc in pectore Sylvan.* Ab set your deliverances before people.

good-

goodwill towards them, but also to set the fruit of those mercies before others to taste of. Oh that men would praise the Lord, &c. *Vers. 37.* Let them exalt him in the Congregation. *Partus Olympicae uolunt accipiam septies reddere.* If any knock or speak at the Gate or Portal of Olympus, it returns a sevenfold Echo of the knock, or speech. Your mercies should make you speak Sirs.

3. *Observ.*

That although a man hath nothing to speak of Gods wonderful deliverances in the Seas, but what is known unto others, as well as to himself, yet is it a part of Gods praise, and of his thankfulness, to make Gods works known, and the continual matter of his talk and discourse. Oh that men would praise the Lord, *Psal. 105. 2.* Talk ye of all his wonderful works. Talk not of one or two, of some of them, but of all of them, which you have seen, and known done and wrought for you in the Seas.

6. *Observ.*

Hastur hath but a Subjects purse, may have a Kings heart. Oh praise the Lord.

That freedom from perils in the Seas, and enjoyment of life, are two mercies that call for many thanks at the hands of those that go down into them. Sirs, you usually pay people in forein parts for your Anchorage in their Harbours, for your Pilotage into them, for *boyage* in the Seas, and *lightage* upon land, and will you return nothing unto your God? You are the Lords Tenants, you sit on very great Rents, and great Rents you have to pay, surely you had need to bee stirring,

ring, do what you can, you will dye in Gods debt. Now thankfulness stands not in words, and complements; if you would expresse your thankfulness unto God *Sirs*, then do thus.

1. Labour to come out of all your storms, and Sea-dangers, as Job did out of his affliction, Job 23. 10. *When hee hath tried mee, I shall come forth as gold.* It would bee a brave thing, that every Sailor that goes into the Furnace of a fiery, stormy, and raging Sea, should come out of it as gold doth out of the fire, when they come on land. *Who* would not burtake a turn at Sea then to bee purified from their dross?

Believe it *Sirs*, God looks for it at your hands. What is said of the flame of *Zeus* in the holy

city near to Ephesus in *Asie*, then it will evermore look towards one less than six where they will in her Temple, shee flares full upon them, and if you go by, shee follows with her eye; the same shall I say of the Lord, go where you will on Sea or Land, the Lords eye follows you.

2. Offer unto God the ransom of your lives, as the Law runs, *Exod. 31.* leave some seal or pawn of thankfulness behinde you. Heathens after a shipwrack, a storm, or a fit of sickness, will offer something or other to their gods for every preservation. That thanksgiving is to bee suspected that lyes in nothing but words. Give God your hearts, hee gives you his mercies; Give God your lives, hee gave you them when you were in danger.

The *Greeks* praise *Jupiter* in their Temple, with his hands full of thunderbolts. *Sirs*, be afraid of unthankfulness.

3. Let God have soul-thankfulness from

Sirs, Do what
you can, you
will dye in
Gods debt.

from you; if wee receive but any benefit, or special kindness from our friends, our hearts acknowledge it, and our tongues confels it, and wee cannot bee at quiet till wee some way or other requite it.

4. Let God also have mouth-thankfulness from you; let your tongues walk apace, and speak at the highest rate you can to the praise of God, *Psalm 124. 2, 3. If it had not been the Lord who was on our side, --- then had the Seas at such and such a time swallowed us up, and at another time drowned us.*

5. Let God have life-thankfulness from you; this God had of, and from David in full measure, *Psalm 145. 2. Every day will I bless thee, and I will praise thy name for ever and ever.* I have known that those that have undertaken to buy and redeem poor captives out of a Turkish bondage & slavery, they have vowed to bee their servants all the dayes of their lives. *Ab Sirs,* will not you be Gods servants all the daies of your lives, who has delivered you so often out of storms, and raging Seas, and inevitable dangers?

A certain Jew
when travelling
over a
deep River in
the night
where the

bridge was broken down, saving onely that there was one narrow plank laid over to foot it on, he rid very safely over, and being asked the next day how he got over, he knew nothing, and going back through the peoples intreaty, swounded away, and dyed at the consideration of his deliverance.

6. Let mee intreat you to look back upon mercy, and then tell mee if you can

can bee unthankful. *Act. 27. 1.* And when they were escaped, then they knew that the Island was called Melita. They viewed their mercy on every side.

7. Compare your selves with others; others have been denied to be delivered, and lye ship and men in the bottome of the Sea, and you and your ships are still floating and swimming, whilst others are drowned.

8. Are not others that have tasted of your deliverances in the Seas often and many a time blessing and thanking of God, both in private and publick, and will you bee unthankful?

9. Bee resolute for the duty of thanksgiving unto God.

10. Consider what thou hadst been, and where thou hadst been if mercy had not prevented; and an hand been *Psal. 89. 48.* reached out of heaven as it were to have helped thee.

11. Certainly if thou wert but changed from the state of a sinner, thou wouldest bee oftner in the thanking of thy God than thou art.

12. Were but our Sea-men a generation of people that were much and often in godly sorrows, they would bee oftner in their thanksgivings unto the Lord.

13. Were but those that use the Seas filled with divine relishes of Gospel graces, they would bee thanking of their God oftner than they are. He that is the

Now if you will not bee thankful unto the Lord for all your deliverances, take heed lest hee say, *Judg 10.* 13. Wherefore I will deliver you no more.

the fullest of the Spirit of grace, is the only fittest man to bee thankful unto God.

14. Were but those that use the Seas much in minding of the mercies and deliverances of the Lord bestowed upon them, they would bee a far thankfuller people than they are. *Psal. 91.*

I have read of one that was in very great debt, and yet notwithstanding

15. *I will sing unto the Lord, because hee hath dealt mercifully with mee.*
ing that, he slept as well as if hee had had the greatest estate that could bee to pay it with; A great Gentleman in the Country observing it, desired him that hee would bee pleased to sell him his bed. *Al Sirs, you are much in debt to God.*

16. Did but those that use the Seas, take up their joyes, and delights in God, they would be more thankful unto their God than they are. Ah may I not say, *Psal. 78. 42. They remembered not his hand, nor the day when hee delivered them from the enemy?*

7. *Observ.*

That the Lords creating of the Seas for the use of Navigation, so that end men who can neither flye nor swim, might the more easily and commodiously converse one with another, in all, and throughout all the ferein parts of the world, is a point of Gods great praise. Oh that men would praise the Lord!

Heracles was such an admirer of the Sea,

that he said, if wee wanted the Sun, we should be in perpetual darkness, if wanted the Sea, live like barbarous people.

Psal.

Pfal. 24. 2. *Aristotle* looked upon this, as one of the greatest wonders of nature, and well hee might, that God should set the solid Earth upon the back of the waters, for mans conveniency.

Pfal. 104. 6, 7. Jon. 3. 22.

That the saving and delivering mercies of God at Sea, are, and ought to be carefully had and kept in a perpetual remembrance. Oh that men would praise the Lord. Psal. 105. 9. Remember his marvellous works, whom hee hath done: his wonders, and the judgments of his mouth.

8. Observ

A gracious heart flies all the Lords dealings with his soul, either at Sea, or Land, in his heart, and steers the same course the Sea-man does in the great deeps, who makes it his daily business in long Voyages to keep his *Quotidian* reckonings for every elevation hee makes, whereby hee judges of his *advancements*, and *deviations*. Mens memories should be deep *bays*, or store-houles, to keep their pretious Sea-mercies in, and not like *bow-glasses*, which are no sooner full, but are a running out. Bind all your sea-deliverances, and preservati-
ons as fast upon your hearts, as ever the *Heathen* bound their *Idol Gods* in their *Cities*, in the time of wars, sieges, and common calamities, which they evermore bound fast with Iron chaines, and strong guards, and sentinels, lest they should leap over the walls, or run out of their *Cities* from them. Ah *Sirs*,
look

A gracious
heart will re-
solve, that
the *Oriens* shall
sooner shake
hands with the
West, and the

Stars decline the *aged Skies*, than he will forget the *Lords* deli-
verances, out of gloomy, stormy, tempestuous, and heart-daw-
ing Seas. Sirs, you stand in need to be cilled upon, for your
hearts are not unlike to the *leaves*, and *plumets* of a *Clock*, that
continually drive downwards, and so stand in need of wind-
ing up.

look to those things which Satan will
bee very prone to steal from you, who
is like unto a thief that breaks into an
house, but will not trouble himself
with the lumber of earthen or wooden
vessels, but falls foul on the plate and
jewels. Hee does, and will steal away
your hearts, from minding the precious
jewels of your Sea-deliverances.

I find in Scripture that the people of
God of old were very careful, and
heedful to preserve the memory of their
mercies. I wish all the *States Tarpon-
ings* were of the like temper.

1. By repeating them often over in
their own hearts, *Psal. 77. 5, 6, 11. I will
remember, the works of the Lord: surely I
will remember thy wonders of old.* Verſe

Sea-men

should say of
their Sea-deliv-
erances, as
Lyffan once
did of the
Book he took
so much de-
light in, *pluris*

*facio quum recito: semper & novum. & quum repetivi, repeten-
dum.* The more I read, the more I am silled on to read. The
more I think of what God hath done for me, the more I still de-
light to think of it.

6. *I call to remembrance my song in the
night.* Paul when hee was amongst
the Mariners, writ down all their trans-
actions in the time of their danger. *Acts
27. 7. The wind not suffering us we sail-
ed under Crete, over against Salmon,*

Verſe

Verf. 12. *And being exceedingly tossed with a Tempest, the very day they lightened the ship.* Verf. 127. *But when the fourth night was come, we were driven up and down in Adriatic, when suddenly by the ship-men steered that they drew neare to some Country.* Verf. 128. *And founded, and found it twenty fathours deep.*

3. By composing and inditing of precious, pious, and melodious Psalms, this was *David's* practice, *Psal. 38* which hee titles, *A Psalm of David to bring to remembrance.* Again in the *70. Psalm*, Wee have the very same title, *A Psalm of David to bring to remembrance.* In our late wars, many had such a pious spirit preaching in them, that they have put the victories, and battels of *England* into sweet composed metters, to the end they might bee remembered. *Ab Sir,* call all your deliverances in this, and in the other patt of the world, to remembrance.

Remember the time of your inconsolable dolour oppress.

4. By giving names to persons, times and places, on purpose to remind them of Gods mercies. This was *Hannah's* course, in the *1 Sam. 1. 20.* And called his name *Samuel*, saying, *because I have asked him of the Lord,* to that very end thee might for ever perpetuate the

The States ships resemble the tall Trees in Nebuchadnezars dream.

Dan. 4. 10. *Whose height reached unto the heaven, and the sight thereof to all the earth.* They go into all parts in the world, & as much admired are they, as *Venus* was by the Gods, *Who came flocking about her, when shee went to heaven.*

Re r

Lords

God's goodness towards thee *Abraham* to keep alive the goodnesse of God towards him, in the sparing of his Son, would call the place where hee should have been sacrificed *Jabub-herb. i. p.* God will provide. *Gen. xiv. 14.* The Jews, that they might keep in remembrance the daies of their deliverance from bloody-minded *Haman*, they called them *Purim*, *x. i. c. Letz. Eph. 9. 26.* in memory of *Est.* cast by *Haman*, which the Lord disappointed. And very commendable is this Scriptural practice amongst us in *England*, for I have observed it, and I like it very well, that our *Military Grands*, to perpetuate their dreadful Land and Sea-fights, do give their warlike ships, and battels, such titles. To keep alive that great and desperate engagement, which our Army had with the *Scots* in *Scotland*, one of their warlike ships is called the *Dunbar*. To keep up the memory of *Nassau* by great fight, they have another ship which they call the *Nassau*. To keep up the memory of *Worcester* fight, they have a brave warlike ship which they call the *Worcester*. To keep up the ene-

Gentlemen Captains, and Seamen, many of your Ships derive, & borrow their names from the flour-charged and fought *Navies* of the Sea.

day in *England*, to that end you may imitate the valour at Sea, which they to the life performed on Land. Some are called the *Treadab*, some the *Nassau*, and other some the *Dunbar*, some the *Bligh*, some the *Gainsburgh*, and others some the *Stefanmore*, &c. Be valiant Sirs! the Goddly fight space when in those Battels.

mines defeating at *Wakefield* in *Yorkshire*, they have a gallant warlike ship called the *Wakefield*. To remember the fight at *Norwich*, they have a warlike ship called the *Norwich*. To remember their victory at *Plymouth* against the enemy, they have a ship which they call the *Plymouth*. To keep up the memory of that famous bout at *Massamora*, when the three *Nations* lay at the stake, they have a ship called the *Massamora*. To remember that great fight that was fought at *Treddeb*, they have a warlike Vessel called the *Treddeb*. To perpetuate the memory of that great and hot dispute that was once at *Salby* in *Yorkshire*, they have a famous ship they call the *Salby*. To keep up the memory of that bout they had with the enemy at *Portsmouth*, they have a warlike ship they call the *Portsmouth*. To keep up the memory of their taking of *Gainsborough*, they have a brave Prince-like ship called the *Gainsborough*. To keep up the Memory of the dispute that they once had at *Preston*, they have a brave warlike ship which they call the *Preston*. To keep up the memory of that dreadful Sea-fight which they had with the *Dutch* near *Portland*, they call one of

Bea valiant
Sire, (your
ships have
their names
from valiant
exploits on
Land) and
the States will

deal as kindly with you, as the *Russians* do by those they see be-
have themselves courageously. The *Emperor* usually sends them
a piece of gold, stamped with the Image of *St. George* upon it.
Who was valiant in fight you, has Medals in the *Dutch* wars.

their warlike ships the *Portland*. To keep alive the memory of their transactions against the enemy at *Tarmouth*, they have a gallant ship which they call the *Tarmouth*. That their dealings with the enemy at *Famouth* might be remembered, and celebrated to the praise of that God whom they serve, they call one of their brave warlike Vessels the *Famouth*. To keepe alive the goodness of God in their helping them to overcome their enemies at *Bristow*, they call one of their sumptuous ships the *Bristow*. To keep up the memory of one sore bout they had with the enemy in *Kent*, they call one of their ships (which they built afterwards) the *Kent*. That they might not forget their dispute with the enemy at *Dartmouth*, one of their ships is stiled the *Dartmouth*. To remember that bout they had with the enemy at *Tarrington*, they call another ship the *Tarrington*. To remember the engaging of the enemy in *Essex*, they call one of their ships the *Essex*. To keep up the memory of that bout they had with the enemy at *Basin-house* in *Hampshire*, they call one of their *Frigates* the *Basin*. To perpetuate their engaging the enemy in *Rembroksbire*, they

All these ships are called by the names of Englands Battels, and every ship carryeth the name of an English Battel upon her,

cannot otherwise chuse (but under God) be more daunting terrible to the prouddest enemy that ever drifted in the Sea. What is said of the *Leviathan*, I think I may say of our ships, Job 41, 9. Shall not our be call down every one at the sight of them?

they

they call one *Frigger* the *Pambrake*. Another they call the *Hampshire*. Another the *Gloucester*. Another the *New-Jub*. And all these, besides several others (as the *Limo*, &c.) have been built since, and after these disputes, and so named. *Paul*, after his ship-wrack, I find, to that end hee might remember that deliverance, calls it *Malta*, and the *Maltese's* at this day, *La scuola di San Paulo*, St. Pauls shipwrack, or arrival. Sea-men, have you no names for the places where you have been shipwracked? what call you the places where you have been in greatest danger? Call to mind the many places that you have been in, and the many storms and perils that you have gone through. The *States of England*, throw not their dear and costly purchased Victories at their heels, which they have got in their late wars, but to keep them alive, they put them upon their war-like Sea-boats.

4. By erecting Pillars to bee standing memorials, and monuments of the Lords undeserved goodness unto them. *Samuel* set up a stone, and called it *Eben-Ezer*, 1 Sam. 7. 10, 12. *Herbert*

standard of the General. Is set by in the field. A certain Prince would bee pictured with this Motto: (which I give to you that use the Sea) *Luffe, you merge, I was much endangered, but God has preserved me.* *Sibylla* *mar-gra* *in palmis* *folli* *oraculi* *propheta*, *in metis* *metalli* *autem* *tenet* *naufragia* *vestra.*

(quoth hee, when the Philistins fought
against them) *the Lord helped me.*
The *States of England*, to keep up the
memory of their Land-deliverances,
laid out very nobly three thousand
pound upon one ship, four thousand
pound upon another, and six thousand
upon another. And will you lay out
nothing to perpetuate the memory of
your deliverances?

Accept, redde,
Cave, is a Mot-
to that is writ
upon all mer-
cies. Upon
Fire is writ,
take heat from
me. Upon

Apparel, take warmth from me. Upon bread, take strength from
me. Upon a piece of a plank in a storm, take safety from me.
But make a good Improvement of these things, or else stand
clear.

Give me leave to hand to every soul
in the Sea, this short, and sweet word
of advice.

1. Improve all your Sea-mercies for
Gods glory.

2. For your own good.

3. For the good and benefit of o-
thers.

1. For Gods glory; esteem of God
highly, look out for higher thoughts of
God than ever you have had in your
souls, and labour daily to beat down
your own pride, selfishness, and haughti-
ness of mind, otherwise you will ne-
ver be able to maintain high thoughts
of God, and to say of the Lord in all
your Sea-perservations, *Exod. 15. 11.*
who is like thee, O Lord, among the
Gods! who is like thee, glorious in
holiness, fearful in praises, doing won-
ders!

den? 2 Chron. 6. 18. *There is no God like thee in the Heavens, nor in the Earth.*

11. To love God more dearly, that has done so much for you; DAVID'S heart began to bee out a burning glow within him, when hee began to consider of the Lords hearing of his prayers, *Psal. 138. 1, 2. I love the Lord, because he hath heard my voice, and my supplications.*

12. Ah Sirs, will not you that use the Seas love your God no more than you do? what had been become of you ere this day, if God had not heard your prayers in your calamities?

Good Sirs, do not wish your God, as the Heathens did by them of

whom it is said, that they would put their off with slight Sacrifices, which called for a man, they brought a candle up a painted man instead of a living one.

Hercules offered Boog to reward

13. To thank and praise God more heartily for what hee has done for you in all your straits at Sea; *Psal. 103. 1, 2. Bless the Lord, oh my soul, and all that is within me bless his holy name.* Truly calls gratitude, *Simoliam, inq. mater omnium virtutum religiosum, the greatest, and the mother of all virtues.*

Præcepta deo est, acqumpla movent.

14. To obey God more cordially, and freely, this is to tender again according to the mercies and favours God did for you when in the great deeps (which *Hezekiah*, say not onely hee, but thousands of our Sailors fall in this very duty) 2 Chron. 32. 25. But *Hezekiah* rendered not again according to the benefit done unto him. The Elements are obedi-

ent. Many Sailors are a more terrible ligament, than much of the Crab. When the Crab is ingrederetur cæcis. Very disobedient, and crooked unto God.

dient unto the Celestial bodies, the
Orbs, and Spheres to the moving in-
telligences, and all the Intelligences, to
the chiefest of all, which is the Lord
loved of all. *Darius* escaping a great
danger in his return out of *Scythia*, by
the faithful counsel and assistance of
Hystem the *Medean*, hee was so taken
with this kindness, that to reward him,
hee sent for him to the Court, to pre-
fer him to one of his Privy Councel,
& gave him this commendation: *Omnium*
possessorum presiosissimum, et summi con-
fide, & prudentia praestantissimum. Great
kindnesses *Sirs*, are greatly to be regard-
ed, and serious things ought to bee seri-
ously minded. *Oh Sirs*, be affected with
what God does, and has done for you.

corda bonorum
aliquando con-
cussa, melius
solidantur. The
hearts of good
men are best
sealed, after they
have been well shaken with a dreadful storm,
the fitter to serve God.

3. Make a profitable use of all your
deliverances for your own good.

1. For Obedience.

2. For Comfort.

3. For Holiness.

Sirs, I wish
you all that use
the Seas, when
in violent, &
blooming
storms, & hur-
ries of the

of the *Queen*
of *Thetis* rich *Nepenthe*, which she upon a time sent to a great *Gre-*
cian beauty, & incomparable Lady of the world, by name *Helena*,
the vertue of which was such, that it would over-power all griefs,
sorrows, troubles, fears, cares, and dangers, and make one cheerful
though never so miserable. If you want this at Sea, you have a
good God that is all this, and much more.

you,

you, should sinnew, and strengthen future confidence in God: it was so with David. 1 Sam. 17, 37. *The Lord that delivered mee out of the paw of the Lion, and out of the paw of the Bear, hee will deliver mee out of the hand of this Philistin.* Conclude, Hee that preserved mee in the last storm, and carried mee out of those perils that beset mee about on every side, will do so still. 2 Cor. 1. 10. *Who delivered us from so great a death, and doth deliver: in whom wee trust that hee will yet deliver us.*

3. For comfort in bitter storms, and heart-striking blasts, evermore compare your present condition but with the former, and that will make it the more comfortable, and fordable unto thee; hast thou not been in the same, or in the like, or in as great, or greater, yet God comforted thee, and bore thee out of it, and is not this God the same God still, yesterday, to day, and for ever? his arm is not shortened. Canst thou not? Nay, dost thou not experience that God has been with thee in six troubles, and also in seven? No better refuge in the world, than to flye to the strong Tower of a good old Experience, in the time of distress. *Psal.* 143. 4, 5. *When David was in a great storm in his Kingdom, hee flies to experience.*

so many eyes of Providence over my head: meaning the Stars in the night.

I remem-

I remember the days of old, I remember what thou wast formerly. And here he cast anchor, and found much comfort.

3. For business, your daily, summerly, and winterly experiences of your hardships and difficulties in the Seas, should be carefully spiritualized and improved to the amendment of your hearts and lives.

4. And lastly, for the good of others, bring out your experiences, and delivering mercies upon the Seas: and set that favoury dish upon the table, for pious, gracious, and tender hearts to feed on.

It is reported that sorrow and pleasure, and pleasure and sorrow were at strife and variance one with the other, insomuch that Jupiter was sent for from Heaven to come and reconcile them, and seeing that neither of them would yield to one another, in respect they referred themselves to Jupiter's arbitration, who hit, since this is your resolution, you shall for ever hereafter go together. You have not all honey in your experience.

It is reported of a ship, that there spoke on this wise in the commendation of one that had been instrumental to carry her well out of a dangerous place in the Sea, which was full of rocks and sands, in a dark night, Nauta bonus qui manum ad clavum, oculos ad altra habet. My Holmsman kept one eye upon the Star, and another upon the Cape, and thereby I escaped. And will not you bring forth your experiences?

All Sirs? in this tale you are too much like Joseph's Sun, that stood still, or Hezekiah's Sun, that went backward, whereas you should be

as *David's Son*, that rejoiceth as a Giant to run his race, and totters not again till he hath finished it. I would have Sea-men in this case to resemble that sort of Fish in the Sea, that is called an *Aspidochelone*, which is a Sea-monster, and when hee opens his mouth, there issues out such an *aromatick* savour, that all the by-*standing* spectators, are allured to swim near unto him, wherupon hee makes a prey of them. *Oh Sirs*, I would have your mouths to pour out the sweet *aromatick* perfumes of the Lords deliverances of you in the Seas, even in all companies, and societies you converse with. *All* you might very much ravish the hearts of all that should hear you, would you but undertake to bring forth your Sea-experiences. how might you set your souls on a burning flame and heat of love unto your God again? you do not think what good you might do in this case. People that live on land, will bee glad to hear them.

4. I could wish that all our Sea-men would put all their experiences of Gods delivering-mercies into a *method*.

every one that hath a gracious frame of spirit may relish them. *Oh Sirs*, May not you say to all that know you. *Deut. 3. 24.* *Oh Lord*, thou hast begun to show thy strength thy greatness, and thy mighty hand, for what God is there in heaven, or in earth, that can do according to thy works, and according to thy might?

1. Consider the greatness of them, both for number and measure, how many

Ye valiant
and strong
and mighty
and brave
and valiant
Your strength
enclosed in
are not like
Nations
pills of flesh
where whole
were spent
deeper than
gulfs and
gulfs and

many deliverances and mercies God hath given, and doth give unto you; hee even gives unto you whole loads, *Psal.* 68. 19. *Blissed bee the Lord who dailly loadeth us with his benefits, even the God of our salvation. Selah.* When God had done great things for *Israel* (as hee hath done for you that go in the Seas) hee had them; *1 Sam.* 13. 14. Consider what God had done for them. The word comes of *Cow* and *Synow*, which signifies a company of *Stems*, and not one bare simple *Stem*, denoting that many give more lustre than one, shewing thereby, that it is not a transient view of Gods mercies that do affect the heart; as a man that rides Post, cannot well make a true Map of a Country; but it is an abiding, and a staying upon them, and turning of mercy upside down, and looking first upon the one side, and then upon the other, that affects the heart.

I may say of your perilous employment, as one sayes of *Teneriff*, they that will go to the top of it, must go by night, and not

by day, for as soon as the day begins once to break, and come upon that world, it is high time to be gone, lest that the tennire of the ait (as it suppoled) should dissolve, suffocate, and stifle their spirits. You get your living as if you stole it. This is your *Pro-work*.

Take notice of the freednes of Gods dealings with you (in the Seas, if you would bee thankful to your God) it is out of meer mercy and goodnes, without any merit, or desert in you, and though there bee much sinfulness amongst

amongst you, swearing by the *biggest* Ah Sirs, I
in *Heaven*, and by the vilest in *Hell*, and with I could
all the abominable oaths that you cast get you to
forth in storms, which is like to the mire minde what
and dirt the Sea casts up, as the Prophet God doth for
sayes, yet doth God appear for you in you, and that
them. *David* was wonderfully affected upon you (in
with Gods dealings with him. (*Gen.* 32. what I have
10.) 2 *Sam.* 7. 18, 19. writ to you) as
Antonie de

Padua once
did upon the hearts of a people whom he once preached to, he
thundered to out of the holy Law of God, that they would go one
in the streets smiting *cl* their breasts, tears drilling down their
eyes, crying out, *Miserericordia domini, Misericordia.* Mercy Lord,
Mercy.

3. Eye the seasonableness of all your
Sea-deliverances; God doth, and ever
did take the fittest time to accomplish
every thing in, *Eccel.* 3. 1. *To every thing*
there is a season, Eccel. 3. 1. *And God makes*
every thing beautiful in his time, vers. 11.
The season of the mercy puts a beauty
and lustre upon it, even as the *Sun* puts
its beauty upon the Rainbow. Was it
not a seasonable mercy to the man that
went from *Jerusalem* to *Jericho*, and
falling among Theeves, had all that
ever hee had taken from him, I, and
more than that, wounded, and left for
dead upon the ground, and in that very
juncture and extremity of time, the
good *Samaritan* comes providentially
by, and takes compassion of him? *Luke*
10. 33. That King *Ahasuerus* could,
not sleep in the night. 1 *King.* 17. 18, 19.

(before

(before *Murderer* should have been hang-
ed) of all the nights in the year besides,
and that a book should bee brought him,
and instead of other books which were
his exercise, the book of the *Chronicles*,
and of all places and passages in it that
should bee turned to which had relation
to *Murderer's* good service in disco-
vering the Treason of the two *Oban-
berlains*, which moved the King to save
him from the Gallows? That when *Perry*
was sinking, Christ should then put forth
his hand, and still the waves? Ah Sirs,
eye the seasonableness of all Gods mer-
cies with you. Mee thinks I hear many
a gracious Sea-man say, Ah wee had
been drowned at such, and such a time,
and cast away at such a time, if
God in his mercy had not prevented
it.

Ah Sirs, I would have you to say to your God, what Luther once said (before he was better informed) to the Pope Leo 10 An. 1518. *Prostratum pedibus me tibi offero cum omni-
bus que sum & habeo* --- *vocem tuam vocem Christi in te presidentem & loquentem agnos-
cam.* I humbly prostrate my self, with all that I have, and am, as thy sct.

4. Minder the unexpectedness of de-
liverings mercies at Sea; I profess for my
part when wee have been in storms, and
run upon sands, I have thought it an
impossible, and a very unlikely thing
to escape, insomuch that I have had oc-
casion to say, as *Sarah* did to *Abraham*,
who would have thought it? Gen. 21.7.
Mercies come crowding in many times
upon you that use the Seas, unlooked
for.

5. Eye

Eye the mercies of God towards you in all those places that you either do, or have traded into in the world; how many Voyages thou hast made through, and over the dangerous deeps, and how God hath blessed thee, prospered thee, and delivered thee abroad; go out with thee, and come home with thee. *Moses* takes special notice of what God had done for *Israel*, in bringing them out of *Egypt*, and also of their journey through the wilderness of *Sinai*, and so sets them all down in a local method, in the Red Sea, they passed through it on dry land, *Pharaoh* and his host was drowned therein, and in *Rhephidim* God gave them water out of the Rock, *Exod.* 17, and victory over *Amalek* in the Wilderness of *Sin*. At night, and at morn, they had flesh and *Manna*. In *Sin*, God gave them his holy Law, *Exod.* 16. *Paul* in a local method minde the converting grace of God (as to the place) bestowed upon him at *Damascus*, and his deliverance afterwards when hee was let down through the windows in a basket, at *Lystra*; *Derbe*, and *Iconium*, *Act.* 14. at *Philippi*, *Chap.* 16. at *Thessalonica*, *Chap.* 17. at *Corinth*, *Chap.* 18. at *Ephesus*, *Chap.* 19. &c. *Paul* labours before they can come into those pleasant and delightful, rich, and flowery Meadows, and so through many storms over the Seas, before they can come at the beautiful and wealthy Countries in the farthest parts of the world. *Dei regni promissum, ibi incipit divinum.*

They that will go into the *Eden* fields, take the Tree, and go over *Adams*, and *Philemon*, and the several other *Heb.* But

But I proceed to a word of Application.

1. Use.

1. Of Exhortation.

2. Of Reproof.

1. Of Exhortation. Is it thus then,

that God hath done all these things for

you? *Alas Sirs*, bee exhorted to lay up

all your Sea-deliverances, let them lye

the nearest your hearts of any thing in

the whole world besides, and let all your

new mercies bee as goads, in your sides,

and as spurs, to a better life.

2. Use.

2. Of Reproof unto those that go

down into the Seas, and forget all their

mercies, and let them lye loose upon

their hearts and spirits. *Sirs*, the Lord

complains of you as hee did of *Israel*;

Jer. 2. 8. Amos 4. 6. to the 12. Thus,

and thus did I for you, but you returned

not to mee. What, shall not your escapes

work upon you, and shall not the ruines

of others startle you? how many Vessels

bee there sunk in the Seas, and you notwithstanding have come safe home out

of them? *Ezek. 16. 36.* Thy sister *Sodom*

was not mentioned, &c. the

Chalde Paraphrast sayes, *was not for in-*

struction, the word in the Hebrew, was

not in thy mouth, they had quite forgot

the destruction of *Sodom*, inso-

much that it was neither in their

thoughts, nor mouthes. The ruines of

others is little thought of by you, and

your Sea-deliverances are forgot by

you.

That

When your
condition was
as *Lyrim* said,
αλλοτε
αλλοις
επε, one
wave after
another puff-
ing over your
heads, then
did the Lord
appear for you,
but you have
not come off
like men with
God in thank-
fulness.

That miraculous, eminent, and remarkable Sea-mercies, and deliverances, benefit not hard, flinty, stony, and impure hearts in the Seas. Oh that men would praise the Lord. As if the Psalmist should say, they have the greatest mercies of any people in the world bestowed upon them, but they are neither affected with them, nor one jot the better for them. Believe it, this is a foul blot in the Sailors *Scutchion*. Gods kindneses, and your amendment should alwayes go together, yet I do confess that both the back and also the bones may bee broken in many a man, and yet the heart bee too whole, and unbroken. *Ahaaz* sinned the more hee was punished, *2 Chron. 28. 22*. And Sea-men swear and tear more when Gods judgements fall upon them in the Seas, than they did before, insomuch that all good people that live in the ships with them, may even say as the *Voyce* that was heard in the Temple of *Jerusalem*, a little before the destruction of it, *Migremus hinc, Migremus hinc, Migremus hinc*; Let us bee gone, or else wee shall have the ships fired from heaven about our ears, there is such swearing, and

Pleasant
showers leave
both Heaths,
Forrests, and
wilderness
places unfruit-
ful.

The genera-
lity of Sea-
men are not
unlike to *Pha-
raoh* seven ill
favoured Kings
which eat up
the well-fa-
voured, rag and
rag, and al-

though every one (in the dream) eat up a whole *Cow* a peece, yet looked they still as leanly, and as ill favouredly on it, as they did before. You devour the Lords mercies in the Seas, and are not bettered by them, but look as ill favourably on it as ever you did. Nine *Plagues* would not prevail with *Pharaoh*. What do you think then, how many storms will with Sailors?

S f

cursing

curfing in them. May I not fay of fuch, that they are able to fcare all that are caught out of fhips. What *Moula Afia* fims mother faid in one place, I may fay to the godly that go to Sea amongst prophane wretches, *Quid hic faciemus? cur non ergus migramus? cur non hic volumus? What do wee here in the Sea? why depart wee not out of it? why make wee no more hafte from it?*

A word or two to you *Gentlemen*, and that of Tefrou.

1. It is an argument of extreame hardnefs, and naughtinefs of heart not to be wrought on by ftorms.

2. When ftorms work not upon men, I pray God it bee not a dreadful fign of their reprobation, and of Gods utter renouncing of them. It is a black fign certainly of Gods difpleafure, when judgements better not a people.

3. Such as are not bettered by ftorms, they are very near to a curfe, *Hab. 6. 7. 8.*

Gentlemen, If you will abufe your Sea-deliverances to ferve your luft, fweat, whore, drab, and drink God will rain bell ear of heavn upon you, rather than not vifit you for fuch fins. See w. 4.

What will become of you *Sir*? you that have all means of reformation, the Lords mercies and deliverances in the Seas, judgements ftrove with you, and mercies have attempted to allure you; ftorms have called upon you, and have been as *Ambaffadors* fent from heaven to bid you amend, and turn holy, and yet all will not do; do you think that God will ftrove with you long. Is not that man in a sad and fearful cafe think you when all means leaves him? meat
nou-

nourishes not, physick works not, nor the Patient sleeps not, all give him up for a gone man. Let mee tell you, that if you grow not better, you are at the very next door to bee cursed. Abused Sea-mercies will bring upon you sure, certain, speedy, ponderous, and inevitable judgements. *Quanto gradus altior, tanto casus gravior*, the higher Sea-man thou art in mercy, the more grievous will bee thy fall and misery for thy abusing of it.

If *Babylon* bee destroyed, shee may thank her self for it, her pride. If *Sodom* bee destroyed and burned into ashes, shee may thank her wantonness for it. If *Jerusalem* bee inhabited by *Turks* and *Infidels*, shee may thank her infidelity and Idolatry for it. If woe bee to *Capernaum* and *Bethsaida*, they may thank their contempt of the Gospel. If ships bee destroyed in storms they may thank their abuse of Gods mercies to them in the Seas. *Mutet ergo vitam, qui vult accipere vitam*. Let him turn to God sometimes, that would have God to favour him in the time of need. I know that many a Sea-man will not bee born down, but that hee is very godly, and he abuses not the Lords mercies, either to swearing or drinking, but behold I have obeyed God, as *Saul* said, 1 Sam. 15. 14. If thou hast done so, then what means this bleating of the *Sheep*, and the lowing of the *Oxen* in mine ears? so that the bleating of the *Sheep*, and the lowing of

Ingentia beneficiis, flagitia, supplicia, good turns will aggravate the Sea-mans unkindness.

Nay others shall sport in hell when you shall fry in it:

Deus noluit punire, ipsi extorquent ut po-terunt. God takes no delight in the shipwrecking of Sailors, but they wrest judgements perforce out of his hands.

It is true, God in his judgements upon the Seas often places recompence. But he will not do so alwayes.

the *Oxen*, proclaimed *Saul* a disobedient person. If you will say that you have given God thanks, and that you fear him, and love him for all that hee hath done for you, then what means the crying of the *sands* against you, after you escaped off them? And if you will say that you have not abused your Sea-mercies, what then means the crying of the *Rock*s which you escaped in the Seas, against you? And what means the loud cries of the winds and Seas which God hath delivered you from?

Give mee leave to lay down a few serious considerations, and I will shortly and succinctly winde up my discourse, and bid farewell unto you.

The Lord is merciful, as it is said of *Osai*, *Usinam nescirem Isterai?* would I knew not my letters, when he was put upon the assigning of a mans death. God will not alwayes be so.

When *Bacchus* turned himself into a *Lion*, he made all the Mariners in the ship leap overboard. What think you of God then? It was the language of a ship in a storm when ready to perish, *O crudelium Oceanum! O volucrum fortunam! O Caece Nautas! O praeposteros viros!* You may bleſs God that it hath not been so with you.

1. Consider, that you are mercied, so, as none are mercied, and will you that live every day upon mercy, bee no better for mercy?

2. Consider that none are so near to death every day as you are, there is but a three or four Inch plank betwixt you and death, and will not you grow better?

3. Consider that your sins go nearer to the heart of God than others do.

4. Consider, that the sin of swearing is a very unbecoming thing in Seamen's mouths, in respect they live upon mercy.

5. How unbecoming Sea-men is the sin of Drunkenness, you live upon mercy, and are Gods Hospitals in the Seas, hee looks after you.

6. Consider, that more depends upon you, than doth upon others, that lies upon your backs (look how you will discharge your selves) than doth upon others; therefore there is great reason that you should live in a far higher way of holiness than you do.

The Heathens were wont to say, *Magni sunt opus qui non laudaret Hierusalem*, I may say, Let that Seamen's tongue be tyed up for ever, that is not always blessing of the Lord for his mercies towards him. *Vivat Dominus, vivat & regnet in eternum Deus in nobis*, said Luther, say you so Say-
lors.

7. Consider, that you have been made acquainted with many and more precious deliverances, than all the people under the whole heavens again, and will you bee no better for all, and after all?

8. Consider, that you have many eyes upon you out of the land, how you will behave your selves after mercy. They expect you should bee good.

9. Consider that you have many trials for faith, and alas who more faithless than you?

10. Consider, that you might grow better, for of all the people in the world,

none

none are so much cast down as you
your Spirits are broken many times by
storms, and you are laid low upon the
back of despair.

11. Consider that you are put to far
harder shifts, shorter, and barer com-
mons than others are, and will not you
bee more humble, less proud and sto-
machful? consider how ill it becomes
you.

As Sir, your
lives are too
much like to
Louis, 1. of
France, who
did write
In a letter

12. Consider, that you are generally
a people of a very low rise and fortune
in the land, both as to state and breed-
ing, and will not you grow better
firs?

to our Edward the 4. Cousen, if you will come over to Paris, we
will pamper our self, and you shall have the choicest beauties in
the City to sport with. Your delights are too strong when you go
to Naples, Livorno and Genoa.

13. Consider, that none see so much
of the Creation as you do, nor none so
much of the work of the Lord, and will
you out-top the whole world in pro-
phaneness, will you never behave your
selves, as that the world may no longer
proverbialize you?

14. Consider that you go oftentimes
safely out; and come safely back, and
will you bee no better for all this mer-
cy?

15. Consider, that you are oftentimes
going to fight, and at that time your Ha-
brooks are cut down, your Chests stowed
in the Hold, your Guns haled out, and
your

your *Decks* be decked with all sorts of dismangling bullets, and will not you bee a more serious people? Holiness would will become you.

16. Consider, that the deep Seas upon which, and through which you sail, shall one day, as well as the earth, surrender up her dead unto the Eternal and Almighty God, and as men dye, whether Swearers, Drunkards, or Adulterers, so shall they rise; it is a folly for any to think, if they bee drowned in the Sea, God will never finde them out more. They whose bones lye in the bottome, God will finde out.

Ulysses (says *Homer*) longed much to be near his own Country when been long cut of it. - *Funus de patriis posse videre fatis*, Hee saw the smoke of his own Country chymneys.

Sirs, I am tyred and spent with writing to you in a rowling restless element, and therefore being almost at my desired Port, I will strike and lower down my *Fore-top-sail*, for a little sail commonly carries the ship into the Harbour: And what *Socrates* used to say of, and to his Scholars, I will say to you, the *States Tarporlings*, if I can but provoke you to learn, and to fear my God (whom I serve) which is the desire of my soul that you might, that is as much as I desire, and as much as I can look for for from you: therefore,

When *Ovid* was, and had been a long time travelling of it in the world, hee then thought much of home. *Nescio qua natale solum dulcedine cunctorum Ducit, & immemor est esset.*

What *Pasquillus* said of *Rome*, I will say of you, and of the Sea, *Roma vale, vidi, satis est vidisse, revertar. Gran-mare vale, vidi, satis est vidisse, revertar. Farewel thou angry Sea, farewell you & sailors all, I have seen both you and it, it is enough, I*

*Qui in pere-
grinis locis ad
patriam aspi-
rant.*

*will return. If not, I hope I shall be
able to sing with the Poet.*

*Ferre volo cunctos casum patienter acer-
bos,*

*Littora dum patria lacrymans portusque
relinquo.*

FINIS.

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the principallest, and remarkablest
things in this Treatise.

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C-1732.

Pells Improvement of the Seas.

NEC *Inter vivos*, NEC
Inter Mortuos,

Neither *Amongst the living*, nor
amongst the Dead.

OR, AN

IMPROVEMENT
of the SEA,

Upon the *Nine Nautical Vessels* in the
107. PSALM;

Wherein is handled

- I. *The several, great, and many hazards, that Mariners do meet withall, in Stormy and Tempestuous Seas.*
- II. *Their many, several, miraculous, and stupendious deliverances out of all their helpless, and shiftless distresses.*
- III. *A very full, and delightful description of all those many various, and multitudinous objects, which they behold in their travels (through the Lords Creation) both on Sea, in Sea, and on Land. viz. All sorts and kinds of Fish, Fowl, and Beasts, whether wilde, or tame; all sorts of Trees, and Fruits; all sorts of People, Cities, Towns, and Countries;*

With many profitable, and useful rules, and
Instructions for them that use the Seas.

By DANIEL PELL, Preacher of the Word.

London, printed for Liewell Chapman, and are to be
Now sold at the Crown in Popes-head Alley. 1659.

The Epistle Dedicatory.

Gentlemen and
Sea-men, in
your perusal of
this Treatise,
you will finde
me sharply
striking at pro-
phaneness in
the Sea, and
to those that
are bad I speak
re, and
those that
are honest,
and godly, are very
silly and simple, if they quarrel with it,
thereby they will bring upon themselves an evil name, for let
but me hear a man speaking against it, and I shall conclude him
to be some Swaine, or Sea-dog.

I would have
those that are
naught in the
Sea, to say
with the Ger-
man Emperor,
*Let us fight
with our faults,
and not with
them that tell
us of them.*

fear, and sincere and hearty prayer unto
God to go along with you through, and
over the Seas, to carry you well out, & to
return you wel back. You go very rashly
upon all your designs. The *Africans*
usually asked counsel of God first, and
then they went. The *Greeks* went to
their *Oracles*, the *Persians* to their *Magi*,
the *Egyptians* to their *Hierophants*, the *In-
dians* to their *Gymnosophists*, the ancient
Gauls and *Britains* to their *Druides*,
the *Romans* to their *Augures*. It was
not lawful to propound any thing of
weight and moment in the *Senate*, *Præ-
sulum de cunctis observatum est*, before
they had observed from heaven whether
God would shine upon their proceed-
ings, and enterprises, yea or no.

8. Abhor to go to Sea out of any
Sea-port Town in England in a drunken
posture. How knowest thou, but
God may meet with thee for that sin
before ever thou return againe. M. d.
9. Have a care of entertaining all that
dostrin that you hear preached by those
that are brought into your ships (by your
Schismatical *Sea-Captains*) under the
notion of Chaplains, who never had any
true cal, to usurp the Ministry. *Thales* sent
a golden *Tripes* which some Fisher-men
took

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took up in their Nets, and the Oracle commanded that it should bee given to the wisest, to *Bia*, *Bia* to *Salon*, &c. when they had but seven wise men. If you will but believe the times wee live in, there are hardly so many fools now to bee found, either on Sea, or Land, and if such a thing were now to bee had, wee should all fight for it, as the three Goddesses did for the golden Apple. Wee are so wise now, that wee have our women *Politicians*, women Preachers, preaching Souldiers, preaching Sea-men, and preaching *Sea-Captains*, teaching Trades-men, every silly fellow can now square a circle to an hair, make perpetual motions, finde out the *Philosophers Stone*, interpret the *Revelation* of *St. Iohn*, make new *Theoricks*, new *Logick*, dispute *de omni scibili*. *Town*, *City*, *Country*, *Sea*, and *Land*, are now full of these deified spirits, and divine souls, God bee merciful to us.

Be you respecters both of Ministry and Magistracy in the Land, there is no greater, nor higher balencis at this day upon Land or Sea, than the dis-respecting of them; such as live at Sea, or live on Land, let mee tell them, they have a foul name in Scripture, (hee that is a despiser of these, I desire to hear no more of the man, for I am satisfied what hee is) *Jude's Ep.* vers. 9. *Fishy Dreamers, despisers of Dominions,*
and

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and speakers of evil against Dignities. 1003

I would wish
that every Sea-
man would get
him one of
these books
that I have
writ, and that
hee would
mnde the
good wholefome
directions that are laid down in it. *What if they
spare three or foure shillings out of thy wages to purchase it? that is no
great matter, it cost the Author a far greater charge to set it out,
for the good of thee, and every poor soul that goes down into
the deeps.*

11. When you come on shoar into
Sea-port Towns where there are week-
day Lectures, and good preaching,
hear all the good Sermons you can, for
you stand need of it, and carry not be-
ling in an *Alle-huiss*, when you may
have food for your souls.

12. When you come into any *Bay*
of this Land, or go into the *Ports* in
forein Nations, let your outward car-
riage and deportment bee good and or-
derly. A good name is soon lost rise.
There is a pretty story, how that Re-
putation, Love, and Death, made a Con-
venant (together) to travel all the
world over, and each of them waste goe
several way, and when they were ready
to depart, a mutual inquiry was made
how that they might meet again. *Death*
stood up and said, that they might before
to hear of him in *Barrels*, *Hospitals*, and in
all parts where either famine or dis-
eases were rise. *Love* bade them hearken
after him amongst the children of poore
people, whose parents had left them
nothing, at Marriages or Feasts, and a-
mongst the professed servants of *venue*,
the only places for him to be in. Re-
putation stood a long time silent when it
came

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came to her turn to speak, and being urged to assign them places where they might finde her, shee suddenly answered, that her nature was such, that if once shee departed from any man, shee never returned to him again. I wish you wife.

13. Let your hearts and tongues go alwayes together; it is a sad age wee live in, they are not relatives neither on Sea nor Land. It is well worth your observation of the *Peach*, namely, that the *Egyptians*, of all fruits make choice of that principally to consecrate to their goddess, and for no other cause, but that the fruit thereof was like to ones heart, and the leaf to ones tongue.

14. Bee not carried away with the damnable opinions that are in the heads of many of your Sea-men; and Commanders. There bee many sorry *Socifines* amongst them.

Nothing but godliness will bee a target to you, against your *Aquarons* confuges.

15. Lay aside all that vain talking that is amongst you in ships. A prating *Barber* asked King *Archelani* how hee would bee trimmed, the King replied, silently, Surely in much prate, there cannot but bee much vanity.

16. Use prayer every morning you uprise, whether on Sea, or Land, if you would have God to bless you. There are six seasons many Sea-men take up prayer, and never else.

Many Sea-men deal by prayer, as the *Asbenians* did with their holy *Anchor* in time of danger, they would throw it

1. When they are put to it to cut down their Masts by the board.

d 2

2. When

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out, never else,
whence the
Proverb,
ἰσχυρὸν καὶ ἄγρο-
τον καὶ ἀξέειν
i.e. Sacram an-
choram saluere
dicimus, quando
ad extremum
periculum con-
fugimus. Erasmus

2. When a Cable breaks.
3. When the Rudder bands break off, and leave them Rudderless in the great and wide Sea.
4. When they are thrown irrecoverably upon Rocks and Sands.
5. When they are put to it to pump night and day to keep up their ships from sinking.

6. When the winds tear all their sails to peeces about their ears. And this I like not.

17. Get a spirit of meekness and humility, detest a high, and a proud spirit. I wonder why many should bee so proud, and surly as they are at Sea, certainly, if they did but recollect themselves, their descent, pedigree, and lineage, together with their employment, they would finde themselves to bee but carried up and down in the Sea, by a fart at the best out of *Aeolus's* breech, the god of wind.

18. Shake off that rugged and churlish nature that is come onely amongst you, and get a more affable and courteous disposition, that will bee your interest.

19. Pay the Lord all those solemn vows that you make unto him in the Seas, when you are in deep distress, and dangerous storms. Not one of a thousand of you doth this, I dare bee bold to speak it. *Erasmus's Colloquium in naufragio*, is very much like you. In a storm

storm the Mariner promises no less than golden Mountains to be sacrificed, if but come safe to land, another vows to go on pilgrimage as far as to St. James's of *Compostella* bare foot, and bare headed, in a shirt of male next his skin, begging all the way, a third promises St. *Christophers Statue*, which is (*mons verum quam statua*) a Mountain rather than a statue, and this is to be seen in one of the great Churches at *Paris*, that hee would give him a wax Candle as big as himself, whom one of his contemporaries checked, saying, if thou shouldest now go, and sell all that thou hast, thou art not worth so much, neither canst thou ever perform what thou hast vowed, to whom hee replied, in the storm, very softly and silently (lest St. *Christopher* should hear him) Hold thy peace thou fool, dost thou think that I ever meant it? if ever I recover shore, the Devil take mee, if ever hee gets as much as a small tallow candle of mee, or the pairing of my nails. Make you the Application.

Ver. 26. *Their soul is melted because of trouble. They are even ready to dye at this time. Junius understands it of extreme vomiting, as if they that*

used the Seas, were casting up their very hearts many times. *Anachares* for this very cause, doubted whether hee should reckon *Mariners* amongst the living, or amongst the dead. And another said, that any man will go to Sea at first, I wonder not, but to go a second time thither, is little better than madness.

20. Beleeve that all storms that come upon you, are of the Lords raising

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sing and commissionating. I have met with this passage, which was found, sayes history, in a Council above a thousand years ago, *Siquis credit quod Diabolus tonitrua, & fulgura, & tempestates, sua autoritate, sicut Priscillianus dixit, Anathema.* This *Canon* was made against such as did simply attribute storms, tempests, thundrings, and lightnings, &c. to the Devil, and not to God, as if so be that he should be the causer, and the procurer of them; whosoever beleeves this, said the Council, as *Priscillianus* hath done, let him bee an *Anathema*.

But without any further wording of it to you, I freely bestow this peece, of my *Nec inter vivos, Nec inter mortuos*, upon you all that use the Seas, and beg your acceptance of it; The God of Heaven grant it may do you good; read it, heed it, yee need it; pray for mee, and I shall not bee wanting in my prayers for you, that God would blest, and prosper you in your employments; and thus hee that takes his *ultimum vale* of you, and the Sea, rests,

Gentlemen, Yours to serve you
in the service of Christ,

DANIEL PELL

From my Study at my Lady
Hungerfords, in Hunger-
ford House upon the Strand,
London, May 4. 1659.



THE



THE
EPISTLE
TO THE
Christian Readers,

Whether at Sea, or on Land.

Good Readers,

Would very freely invite
you, had I but that cheer,
that I judge you deser-
vedly worthy of; if you
therefore will come to such
Fare as hath been provided, dished, cooked,
and prepared upon the Sea for you, you
shall bee freely and heartily welcome; and
in your coming take this Advertisement a-
long with you, or else you had better let it
alone. Guests that are invited unto some
Grandee, King, Lord, or Prince,

Let this Epistle
bee thy Fan-
sary, or Pole-
star to the per-
usal of this
book. The stars
that do attend
the Arctick-pole
are the greater
and lesser
Bear, and the
least star in

the lesser Beares tail, is called the Pole-Star, by reason of its near-
ness to it, and this is the guide of the Mariners, as Ovid in his
Epistle sings it,

You great and lesser Beares, whose stars do guide
Sydotian and Grecian ships that glide,
Even you whose Poles do vield this light.

To the Reader.

1. Respect with great desire the hour of his feast, and so give their diligent attendance, that they may come in a decent, seemly, and orderly manner.

2. That nothing please the Prince better, than to see them feed soundly on the meat dished, and prepared for them.

3. They are careful, that they do not speak any thing that may be to the least offensive to the person that invited them.

4. They do not (statim) by and by depart, but stay and sit awhile, and interchange familiar conference with the Prince.

5. At their departure they yield a great deal of reverence, returning him a thousand humble thanks for the favour vouchsafed them, offering themselves ready at his service. I question not your wisdoms in the applying of what is before you. The strongest Arguments that I can lay you down, that did put mee upon this laborious business in a restless, unquiet, and disconsolatory Sea, were such as these,

1. It was the good pleasure of the Lord to draw, and hale mee to undertake it, by a strong, and an unwilshstanding impulsiveness that lay every day upon my heart and spirit, till I went about it.

2. To reprove that spirit of marchise and unknown prophaneity that is amongst many thousands that use the Sea.

3. To that end they might be healed in their souls, amended and reformed in their lives, and practices.

4. Because

To the Reader.

4. Because I never saw any thing writ unto them as fittable to; and for their employment; the want of which did the more affectionately lead me on for the good of their souls.

5. Because I bear an extraordinary strong love to the souls of those that go down into the Sea; and would as gladly have them saved in the day of the Lord, as I would my self.

6. Because I would have the world to know a little what perils and hazards those that use the Sea do runtherow, and meet with all in their employments.

7. To let the world know what works and wonders of the Lord, those do see, that go into the Seas, and beyond them.

What *Ulysses's* commendation was by *Homer*,

8. To that end the world might know what great preservations and deliverances the Lord bestows upon them in their affairs.

I shall say of them that use the Seas,
πολλῶν
ἄσπετα καὶ νό-
ον ἔχοντα,
They see many

They know the Cities, and manners of many people. They see many brave Cities, and Countries that could not bee seen were it not for shipping. Our Gentry travel both Sea and Land with much bodily hazard, and with great expence of state, and all, but to get a little more knowledge of fashions, and a gentile behaviour.

9. To that end the world might know, I made some improvement of my time when at Sea, for I never affected the mis-spending of one day all the time I was in it, but lived though amongst men, as if not amongst them (*Mibi & multis*) knowing that time is precious, and carries not. Upon a Dial-
pecco

To the Reader.

piece of a Clock in the Colledge Church
of Gloucester, are portrayed four Angels,
each of them seeming to say something to
those that look up to observe the hour of the
day, which is made up of two old Latine
verses,

1. An labor, an requies,
2. Sic transit gloria mundi.
3. Præterit iste dies,
4. Nescitur origo secundi.

Englished,

Whether you rest, or labour, work, or play,
The world and glory of it passeth away:
This day is past, or near its period grown,
The next succeeding is to us unknown.

They are like
to a direct
North-Dial,
that hath but
morning and
evening hours
on it. They
are far from
good means on
land, pray for
them.

To. And lastly, To that and all the
Lords people would be mindful of those
that use the Seas, and not forget them in
their most serious and solemn addresses
unto their God. They stand in need of be-
ing prayed for, Job 9. 26. They are cal-
led in that place, Ships of desire.

1. When a man sees a goodly, and a
stately ship, that is then a ship of desire.

2. A Merchants longing for his ships
good return home, is a ship of desire.

3. A ship of desire is a swift Pinnace,
or a Pyrats Bark, or Vessel, that is made
on purpose for the prey, to out-sail all others.

But to proceed,

Let mee tell thee, Good Reader, before
I take my leave of thee, that I can say
(of, and by my going to Sea, for which I

To the Reader.

had as clear a all to, as ever man had to any place in this world) as a good man once said, who had been a long time in prison (in the primitive times of persecution) I have (quoth hee) got no harm by this. If I may tell thee my experiences of Gods doing of my soul good in the Seas, then can I tell thee thus much (hee is spoken to the praise of that sweet God whom I serve and honour) that I have got no harm by going to Sea, but a great deal of good, both to my soul, and also to my understanding and intellectual parts.

No more harm hath all my troubles at Sea done my inward man, than a going up to the tops of those mountains (hath done them that have made the trial) where neither

Winds, Clouds, nor Rain doth over-top them, and such as have been upon them do affirm, that there is a wonderful clear skye over head, though Clouds below pour down rains, and break forth in thunder and lightning to the terrour of them that are at the bottom, yet at the top there is no such matter. Mee thinks I have heard the Seas say unto mee, *Vide vicimate, hic venti, hic pericula, & discite scire*, See how ready the Winds and Seas are at Gods beck, and wilt not thou fear him?

1. I have learned by my going to Sea, to love the world less than I did before. Love not the world, &c. 1 Joh. 2. 15.

2. I have learned to know men, and the world, far better than I did before.

3. I have learned to prize a life in heaven, far before a reeling and staggering life here on earth.

4. I have learned to bee far more shy and wary of sin, than I was before, because I found my self so fearful of death, and drowning, many times in storms, when in the Seas. I have read of a young man that

To the Reader.

that lay on his death-bed; and all that
ever hee spoke whilst hee lived, was this,
I am so sick that I cannot live, and I am so
sinful that I dare not dye. It is good to
keepe clear of sin.

5. I have learned to live upon God,
and to put my trust in him more than
ever I did before, so that I can com-
fortably speak it, Psal. 7. 1. O Lord
my God, in thee doe I put my trust,
&c.

6. I have seen more of the Creation
by my going to Sea than ever I should
have done, if I had stayed on Land. The
Lord sets men the bounds of their ha-
bitations.

It is said of Zep-
han that hee took
such delight

in reading of a Book (I wish that thou woudest as much in this)
that hee said, *Pluris facio quam reges, semper & verum, & quum
repetivi, repetendum.* The more I read, the more I am tilled
on to read.

7. I have learned to fear God more,
and to stand in awe of that God who
hath the lives of all his creatures un-
der his feet (and is able to dispose both
of a mans present, and also future
condition, even as pleaseth him) than ever
I did before.

8. I have learned to pray better,
and to ply the Throne of Grace oftner with
my prayers for spiritual blessings, than
ever I did before.

9. I have

To the Reader.

9 I have so learned Christ, that I made it my work, and business, all the time I was at Sea, to lead my life so, as in the continual presence and aspect of the Lord, Psal. 16. 8. I have set the Lord alwayes before me, &c. and so I lived, and have lived, both at Sea, and also at Land, that I shall give both foe, and friend, and friend, and foe, their liberty to speak, and ob-serve me as much as they can.

10 I have learned to love my God more than ever I did before, and if I had not, I should appear to be a very rebellious Child, in respect the Lord has done so much for me, to preserve me, and mercy me as be-both done, in a cruel Sea, which is a place, as the Poet sings,

*Luctus ubiq; pavor, & plurima mor-
tis imago.*

Good Reader, dost thou live in times of trouble, and dates of danger? then turn o-ver this Book, and thou wilt finde that there is a wise and a powerful God in the Heavens that sits at the Helm both of Sea and Land, to preserve poor souls in them. Wouldst thou hear of those Sights and Wonders of the Lord, that those that goe down into the Seas doe see? then will I commend this small Treatise to thee; what delightfuller thing canst thou read than a Theam, or Subject of the Sea, and Sea affairs? here mayest thou read, and per-use this my *Nec inter vivos, nec inter*

Meer Heathers thought God to be every where, as appears by their four om-nia plana.

Quascunq; accesseris ora, Sub Jove semper eris, &c.

As Demetrius Phalargia decei-ved the calami-ties of his Ban-ishment by the sweetness of his Study, so I the trouble-some Seas, and rude society, by mine.

I know that this poor Perce of mine has in it, its σφάλ-ματα & Na-υς, its blacks, and spots, its Human frail-ties, which the good Lord re-mit; yet in it is there truths Di-vine, and things very profitable and worthy to be embraced.

mor-

To the Reader.

*Abundantius
bus omnes opes
concesserim, ut
mibi liceat, vi-
nulla interpel-
lant, isto modo
in literis vivere.
Tully. I would
freely give all
the good in the
world, that I
might sit down
in the world, &
live, and lead
a studying life.
But it was the
Lords will that
I should travel.*

mortuæ, which cost me much pains, and
get some good out of it. When Nebuzar-
dan burnt the rubbish of the Temple, he
kept the Gold, &c. Though in reading thou
meetest with Creature-defects (which I
will assure thee was never writ upon Land,
but drawn up as I studied it upon water, in
the great and wide Sea) yet wilt thou
meet with many a savoury truth, if thou
hast but a gracious heart in the breast of
thee. Accept of it. My suite to you Rea-
ders is, that upon your perusal of it, you
would seek the Lord in its behalf, that it
may do good to them that use the Seas. I
begge the prayers of every godly and gra-
cious Minister, into whose hands perad-
venture it may come, that he would pray,
that it may be instrumental to reform those
People that goe in the Seas, who stand in
need of instruction, and I fear perish for
want of it, and also of knowledge. I took
the pains (the Lord knows my heart) up-
on no other account, but to doe the Soules of
these good that goe down into the Seas;
and it shall bee my prayer perpetually, that
God would prosper this poor, and imbecil
Peace to every one of their Soules; certainly
that God that put me upon the dressing of
this wholesome and savoury Dish for them, will
blesse it to them. Which that it may be, shall
be the hearty, and constant prayer of mee
for you, and them, that the ever-living,
all powerful, and most gracious God, would
fire, and enflame your hearts, and theirs,
in all the duties of holinesse, that both you
that

To the Reader.

that sit on Land, and they that go to Sea,
may find this favour, and such assistance
as will direct them in their duty, and in the
fulfilling of their duty.

Yours, willing to serve you in
Soul affairs,

ALFRED
I should come from the Press
void of error, provided thou
knowest what thou art doing.
Therefore what thou art doing
in much mischievous
neither the fault of the
nor the mind of the Printer.





THE PROEMIUM.

P Question not but that the
gallant Englishmans rare
Navigating Art (and
deserving Science) is
an Art outstripping
Art. Who will deny
(but Ignoramus) that this Art carries
the Populachery or the high-boised
Admiralitie; and many others for their
inferiourity and indignity, come on Stern?
If any will go about to set up their own,
what would such do, but Splendens Sole
lucernam accendere, light up and burn-
ing Torches or Candles in the shining
Sun? Who will say that this pre-excelling
Art, is not an Art of exquisite Excellency,
Rarity, Mirability, and Ingenuity? Who
will say that this Art brings not in fair
Engleterra's Wealth, her Silks, her Wines,
her Sugars, Spices, Stuffs, her Silver and
her Gold, besides many other innumerable
and unreckonable Commodities? Whence
came Solomon to, and by all his Gold;

B

Precious

tains withall, and when I have compendiously laid them down, I will tack about and come unto the second thing I promised you. These things that I am now presenting, will extreemly tend unto the heightning of a Commanders repute, and esteem, without which he will but have a bad name, and not onely amongst Sailors, but also the godly on land.

The 1. Is *Harmelesnes*.

2. *Quietness, and gentleness*.

3. *Sobriety*.

4. *Fidelity*.

If any would ask me what I think of many Sea-Captains, I would tell them as once a wise Physiognomer did those that demanded of him, what he thought concerning the naturall inclination of Tiberius the Emperour. I see in him said he, *πῆλον αἷματι πεφο- χέν*: *Dirr*, mingled with blood. Meaning that he would prove a coe rout, and bloody fellow.

1. *Harmelesnes*. The fairest flower that grew in Samuel's Garland was this, 1 Sam. 12. 3. *Behold here I am, witness against mee before the Lord, and before his Anointed: whose Ox have I taken? or whose Ass have I taken? or whom have I defrauded? or of whose hand have I received any bribe to blind my eyes therewith? and I will restore it to you.* This was the high praise of Paul that blessed, and Evangelical inspired Apostle, Acts 24. 16. *And herein do I exercise my self, to have alwaies a conscience void of offence towards God, and towards men.* It would rejoyce mee to see this temper in those that beare Command in the Seas, but God knows they are so far from making this their exercise, that they are rather exercised in serving of the devil, and studying all the evil, malice, and despight they can spit out of their mouthes

mouths against poor Sailors that go under their Commands. You do many of them much wrong in turning them out of your ships at your pleasure without any ticket for their hard service. An honest heart would reflect on these things, I do not deny but that sometimes you may have occasion for so doing, but many times will and pleasure is all the reason.

3. *Quietness, and gentleness.* This is as sweet a flower amongst all a mans virtues, and *enamelments*, as any other whatsoever, of such rare worth is it, that the Apostle deemed them that were without it to bee a dishonour unto God, Christ, and their profession, 1 *Thes.* 4. 11. *And that yee study to bee quiet, Mich.* 6. 8. *And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? Heb.* 11. 12. *Follow peace with all men (let them bee what they will bee) and holiness, without which no man shall see the Lord.* But now whilst I press this vertue upon you, mistake me not, I would not have you of this temper when there is occasion given you to the contrary amongst your men, no, no. I have observed that a carrion crow will sit upon the back of a silly sheep, and pull the very wooll of it from its skin, when as this bird durst not do so to the *Wolf*, or *Mastive*. I leave the Application unto you, I confess too much meekness, and

I see that in them that would vex a mans soul to behold. *Aristippus* of his own accord a meet Hea-then, went to *Aschines* his enemy saying, *shall we not bee reconciled till wee become a table talk to all the Country?* And when *Aschines* answered that he would most gladly bee at peace with him: Remember then said *Aristippus*, that although I be the better and elder man, yet sought I first unto thee. Thou art indeed a far better man than I (said *Aschines*) for I began the quarrel; but thou the reconciliation. I with our *States-Captains* were of this temper, then

would they
not be so much
Table-talk,
Country-talk,
& Sea-talk as
they are often-
times by their
own folly.

Soft spiritedness at Sea is a meer *poll*,
though at land an excellent *Jewel*. He
that is of this temper, commonly throws
himself upon the Rocks of many in-
juries; patience and mildness of spirit
is ill bestowed where it is not deserved,
and especially where it exposes a man
to wrongs, and insultations. Sheepish
dispositions are good for others, but
worst of all for themselves. I do not
deny but that it is good to be of a meek
and harmless carriage, but if any one
would dare to teare off my coat, there
is good reason then to bid him look to
himself.

3. *Sobriety*. This vertue will bee as
sweet oymntment poured out upon your
names. And the want of it will both
crack, and stain your credits in the
States Service.

The Apostle presses on the Romans
with very strong, and cogent argu-
ments to take up the practice of it;
*Rom. 13. 12, 13. The night is far spent,
the day is at hand: let us therefore cast off
the works of darkness, and let us put on
the armour of light. Let us walk honestly
as in the day, not in rioting and drunken-
ness, not in chambering, and wantonness,
not in strife, and envying.* Let this
Scripture bee your pattern.

I would have
the Sea Cap-
tains and eve-
ry land Cap-

4. *Fidelity*. It is very requisite that
none should go, or bee employed as
Commanders in the States ships of Eng-
land, but such as are both faithful, tru-
sty,

fly, and well affected to the present government, otherwise the States may hereby suffer damage. I could wish that the *Senators of England* would do by those whom they employ either at Sea, or Land, if once unfaithful, as the *Lacedaemonians* did in one case by their King *Pausanias*, who finding it out that hee held correspondence with their enemy *Xerxes*, they sent for him home, and when he came back, perceiving that his treason was discovered, he took Sanctuary in the Temple of *Pallas*, and the *Lacedaemonians* fearing to violate the priviledge of the place durst not fetch him out to punishment, but rather than hee should escape unrevenge they made up the doore with stones, and starved him unto death. Men that are unfaithful and disaffected, in your ships should bee called in, and not trusted in such disloyal hands.

Consider you that are trusted by the States with Seafaring Commands, what sweet Scriptural Examples you have of the fidelity of those that were employed in great, and weighty affaires. What think you of *Abraham's* servant unto his Master? *Gen. 24*. What think you of *Jonathan's* faithfulness unto *David*? and of *David's* unto *Jonathan*? *1 Sam. 20. 35. 2 Sam. 9. 1*. What think you of *Joseph's* faithfulness unto *Laban*? *Gen. 31. 38*? and what think you of *Jehoiadab's* trustfulness unto *Josiah*? *King. 11. 4*.

tain, & Commander as faithful as *Pontius Centurio* was to *Cæsar* the Emperour, who was one of his Captains, and being taken by *Scipio*, *Pompey's* Father in Law, had his life offered him with an honourable place in *Pompey's* Army, if he would but forsake *Cæsar*, and serve *Pompey*. But he faithfully answered *Scipio*, that though he thanked him greatly for his kind offer, yet would he not accept of life upon such unequal conditions, choosing rather for to dye than to falsify his faith to *Cæsar*.

The Romans
so highly esteem-
ed of faith
in all their
publick affairs,
that in their
City, they had
a Temple de-
dicated to it,
and for more
reverence sake
offered sacrifice
to the Image
of Faith.

Darius junior,
accounted no-
thing more fa-
voured than faith-
fully to keep,
and perform
all his Leagues,
Covenants, &
Promises that
ever hee made.
Xenophon.

Behold *Nehemiah*, cap. 7. 2. Behold *Daniel*, cap. 6. 4. Behold *Joseph*, Gen. 39. 8. Behold *Rahab* with the spies, *Josh.* 2. 4. Behold the *work-men about the Temple*, 2 King. 12. 15. All these are set forth as examples of honesty, fidelity, and godliness.

And these Examples are not like to unprofitable fables which feed the eye for a while, and then are cast aside and seldom ever looked on more, but here they are inserted for particular uses, practices, and applications, and to bee praised by every one that is in any kind of trust, whether great or small.

2. *Pursers.* These are *Gentlemen* that take in all the ships provisions, viz. *Bread, Bear, Beef, Pork, Butter, Pease, Cheese, and Fish*, &c. And whilst they take in this, they think with themselves, *that hee is a sorry Cook that will not be now and then licking of his fingers.* These lads shame no more to play with the mouse in the Bread-roome, I mean to be sharing in every victualling, than *Doria* that impudent slut, of whom *Terence* tells of, that when shee was reproved for her lewd life (*Novi te Pudet Doria? minime, dum ebrem.*) Shee answered, when asked if she were not ashamed, *no in good truth, as long as I get gain by it.* I leave the application.

These lads are like to the *Mountain Stork*, of whom it is said, that shee has a greedy and hungry worm in her Gorge,

Gorge and Crow, and never lives contentedly, but cries out for more, more. I leave the Application. These Lads say in the ships they play their panks in, *Eamus faciemus, pudet non esse impudentem.* This Gentleman doth (*Largas corrigias corio secare exalando*) Cut large thongs out of other mens hides. Hee is in a word the Sea-mans cruel, and unmerciful *Fexavalle*.

That good counsel *Seneca* gave his friend *Lucillus*, I would present unto all the *Purfers* in *England*. Hee desired him that when ever hee went about the doing of any thing, that hee would strongly imagine *Cato*, *Scipio*, or some other worthy *Roman* to bee in presence, *Purfers* when you are about to cheat the States in this, and in the other things, strongly fancy that the *Navy* and *Admiralty* Officers eyes are upon you, and this may in time reduce you to become honest men.

Gentlemen, to bee short, you ought to bee contented with your Sallary (and as you are servants unto the State) it doth not become you to bee filching, dishonest, and unfaithful to them, you will finde the smart of it one day, I, and finde a harder digestion of it in hell than ever you found on earth. When *Scipio* robbed the Temple of *Tibolossa*, there was not a man that carried away any of the gold that ever prospered after, I fear you will hardly thrive in the world,

though

A *Purser* is an *homo manipuli aduincti, & picarescimus* *αγκυλοαχαιλως*.

If Sea-Captains did not wink at their Purfers, they could not trade so handsomely as they do. I would gladly have Sea-Captains to do by them as *Themistocles* the honest *Prator* of *Athenes* did by *Simonides* the Poet, who when he came to importune him for an unjust thing, he answered him thus, *Neque tu bonus poeta esses, si prater leges carminis caneres, neque ego civilis prator essem, si praterquam quod leges permittunt, tibi gratificariv.* As thou *Simonides* shouldst be no good Poet, if thou shouldst

sway from
the rules of
Poetry, for all
ther can I be
a good poet
frate, if to gra-
tification, I
should swaye
from the rule
of the Law.

This Lad is a
Triumphant
home (and that
sumo grade)
as well as the
other.

though you have fraudulent wayes of
attracting and substracting unto your
selves. It is well that carle in *Zach. 5. 4*
lye not at your doors, that it may not, be-
have your selves like honest, godly, and
conscientious men in your places of trust.

3. *Gentlemen*. These are another sort of
Gentlemen, that undertakes the charge of
all the *Ordinances*, *Harquebusses*, *Fire-locks*,
Powder-barrels, and those many kinds of
shot and bullet, which they have out of the
Artillery Tower, for the managing of their
fights. To tel you the truth of this *Gentle-
man*, hee hath as many wayes to couzen
the *State*, as the *Purser* hath.

This Lad is as cunning as hee that
stole the *Goat* in *Virgil*, *Ecl. 3.* of
whom the Poet sings, — *Post carota
lucet*. Hee skulked behinde the bush,
but at last was discovered. It is a no-
table Proverb, that *Taurum tollet qui vi-
tulum*. Hee that will steal a *Calf*, will
in the end take the *Cow*. *Guns* if you
love to bee fingring of one barrel, you
will soon have your hands in a great
many more. Sin is of an inroaching
nature like a small River (*crepsit unda*)
it grows in going, and like the *Gangron*,
it creeps by degrees. Small beginnings
if not resisted, will in the end usher in
pericant and unwarraible proceedings.
Gunner, every corn of Powder thou
steals from the *States*, will make the
fire the hotter thou shalt burn in, in hell
hereafter. Readest thou not in *Job*.

1849. That vengeance is feared upon all
the habitations of the wicked. Surely
Threshers and Reapers are near to blow-
ing up. Thy Linstock (I fear) is in
the hands of Justice already, to give fire
to one of the great Ordinances of Gods
word, to take thee off by the middle. Read
that Text in Zach. 9. 4. and have a care
lest thou bring a curse upon thy self;
and also upon thy house when thou art
in the Seas. Knowest thou not Gamers,
thou callst Thieves shall bee punished with
exclusion out of the Kingdom of hea-
ven? And if God will have none such
in that glorious habitation of his? Read
1 Cor. 6. 10. Before I take my leave of
you, I will tell you two things, which I
am perswaded, few that are Gamers in
England could answer to, if they should
bee asked in them.

1. Who found out the Invention of
Gun and Powder?

2. Who taught men to steal?

For the first of these, I answer, That
hee was a German Friary of the order of
St. Francis, called *Burghardus Swan*, one
that was very famous in Chymistry, and
one evening as hee was very busie in the
finding out some experiments, in his
tempering of brimstone, sulphureous
powder of dried earth, and certain o-
ther ingredients in a Mortar, which hee
covered with a stone, it growing dark
hee took his Tindry-box to light him a
candle, and a spark by chance falling into
the

The first In-
vention of
Guns and
Powder.

the Mortar, fired the materials in it, and blew up the stone about his ears; the cunning *Chymist* observing of that strange act, guessed very well which of his ingredients it was which wrought that effect, and never left till hee found out the certainty of it, and taking an *Iron pipe*, hee filled it full of that ingredient which hee found to bee so sparkling, and putting fire thereto, it would go off with great force, and noyle; and this Invention hee shortly after made report of, and presented unto the *Venetians*, by the help of which they did in those times often vanquish the *Genies*.

For the second, I answer, That all these is learned of the Devil. Did not hee make the greatest robbery that ever was made upon any man in this world? *Gen. 3. 4. 5.* Some men have lost hundreds, and fifties, and their forties upon the *Road*, but hee damaged and impoverished at one single bout the *whole world*. I will not stand any longer in discourse with you, save only in this word, that if you steal, couzen, and purloyn from the *States*, you have learned to make these Robberies from the Devil.

4. *Roatswains*. These are another sort of *Gentlemen* as they call them in the Sea (that never were worth an acre of ground in their lives.) These have all *cordage store* in their hands, *viz.* *Cables*, *Haulsers*,

Hadders, small bawers, Sails, Riggins, Canvas, and many other things. This Lad hath as many Subtil and clandestine projects in the pate of him to cheat the State as the rest have. This Gentlemans Salary is not very much in the month, but to eke it out, hee swears that hee will have a peeces of the States Cables, or Haulser, come on it what will. But let mee tell thee Boatswain, How canst thou answer God that art not true unto thy Masters? The stealing of their goods will but prove an halter to hang thee in by the neck in Hell, to keep thy neck out of the Collar, let not thine hands touch their Cordage, but let thine eye bee upon that Curse that is menaced against Stealers; Zach. 5. 4. and hereby there may bee hopes thou mayest remove that curse that is impendent over thy own head, and thy Families.

5. *Carpenters.* These are another sort of *Gentlemen* (as they call them at Sea) who have neither Lands, nor Livings no more than the rest of them have. These have under their hands, all *Plank, Deal, Lead, Iron, bolts of Iron, Nails,* and many other things which I might reckon up. And these Lads will, and are now and then fingering of their stores towards bearing of their charges as they say. *Daque porro illo pede, virgam accipies,* Give him but a foot, and hee will take a yard. *This Lad is no more fool than the rest, but if his Salary bee not enough, hee swears*

*Suppose he will fetch it out of his Store by one Freight or other. And when he comes to make up his accounts in a *Arithmetic*, he is notably pregnant, and as dexterous he is whilst on board (all the time) in *abstraction*. It is an old Proverb, *Tradesmens hats will not lay, nor have we trading in this world*. I leave you the Application of it. Gentlemen, to tell you plainly I like no juggling, nor no balking of you that are in the States and Commonwealths service, there be many base, gross, and *felicitous* carriages not onely amongst you, but the rest also in general. I could wish that the States ships were well man'd and officer'd, even with godly, honest, and conscientious men, men fearing God, walking uprightly, and having covetousness. Look into *Zach. 5. 4.* and *1 Cor. 6. 10.**

God knows many Masters of ships in the Merchants service, have as covetous, and as greedy a disposition in them, as ever *Julius Caesar* had, of whom it is said, that in his making war in Spain, that he picked quarrels with divers rich

But to shut up this Discourse, I will add one word more, and that of Advertisement unto those that go under the notion of *Masters*, and *Boatswains* of ships, whether in the *States* or *Merchants* service; and after I have in brief told them a little of their bad, dishonest, and tyrannical carriages towards poor labouring Sea-men. I will then give fire to a great peece of Ordnance that all the Mariners in England may hear me into every part of the Sea, whether *West*, *East*, *North*, or *South*, or where ever they are, and go. And if any at the hearing of the dreadful report

port of it should ask and inquire what the matter is, that one of the *Chasse-guns* out of the most famous and golden-gilded *Navy* of *England* is fired, I shall tell them, that it is upon this account, to command all the *Sea-men* in *England* for to *Strike*, and to call them off from all their vain, idle, irreligious, soul-damning, deboysh, and ungodly lives, practices, and conversations.

For the first then, *In the Merchants service*. *Masters*, your demeanours in the ships you go in are very rotten, putrid and unsound, and should they either come to the light, or unto the touch-stone, they would be found to be meer dross, and worse than the very *shingle* that lyes upon the *Sea side*. What stoppage do you make many times of your poor hired *Sea-mens wages*? Any trivial detriment or accident that comes upon the ship in the *Voyages* you make, must for looth, be abstracted and squeezed out of their *Indents*. I would advise all such *Masters* to look upon these doings, and all their other crafty and cruel dealings with their men, as they will appear hereafter, and then come and tell mee how good it is to put that into your pockets, which is your *Sea-mens dues*. I will tell you how they will appear unto you one day, *Jam. 3. 4*. Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, *crieth*,

Cities that he might punish them. And do not you the like by your *Sea-men*, that you may at the *Voyage* end keep something back of their wages? I would have all the *Masters* in *Eng.* that go in *Merchant* affairs to be of that honest minde that *Tyberius* the *Emperor* was of, of whom it is said, that he accounted *(Aurum illud Adulterinum esse, quod tam subjectorum lacrymis collectum esset)* that monies no good coyn that was levied with his subjects tears. Read *Lev. 19. 13* *Sea-men* that are thus abused with their *Masters* may well lay unto them as *Cervinus*,

one of Britains
Princes said,
when taken
prisoner, and
carried unto
Rome, and
after his view-
ing of the
scarcely magni-
ficence of the
City as he
passed on, what
mean you
(quoth he) to
do, that have
these, and such
like buildings
of your own to
cover our small
cottages? So
what mean
you to do with
us, who have e-
nough to live
well on, and
yet gripe and
grutch us our
wages?

crieth; and the cries of them which have
reaped, are entered into the ears of the
Lord of Sabaoth. Behold! Behold the
cries of labouring Sea-men which have
carried your ships out, and brought them
home, are both great, and very many,
they are come into the ears of the Lord
already as so many Bills of Indictment
against you. Woe bee unto you! how
will you answer the Lord in that great
day of account? Take in that good
counsel of Christs betimes, *Luke 12. 15.*
Take heed and beware of covetousness, for
a man's life consisteth not in the abundance
of the things which he possesseth.

2. In the Merchants service, Boatswains,
All is not right with you neither. There
bee those holes in your coats that pro-
claim you tyrannical, and unmerciful
amongst your men. You are like to
Pharaohs Task-masters, who put the
children of *Israel* upon making of
Bricks, *Exod. 1. 14.* you make the lives
of many poor Sea-men under you very
bitter unto them by reason of your hard
and unkinde bondage; and if not in
Mortar, and in Brick, yet in multiplicity
of needless and useless service, you cry
as *Israels* Tyrants did over them, *Exod.*
3. 13, 14. Fulfil your works, your daily tasks
as when there was straw: which if they
do not, perhaps their bones are broke
by your unmerciful hands, for their
neglecting of that which they are both
over-charged and burdened in, many
times,

times. You are in a word a jovial crew of Cowards that never leave jerking, and Crowing of their horses till they hale the hearts of them out. I may very well say of you as it was once said of Simon and Levi, Gen. 49. 7. *Cursed be their anger, for it was fierce, and their wrath, for it was cruel.*

In the *States Service*, *Masters* and *Boatswains*. You are the two only men for the commanding of a ship, what ever a Captain pretends, and keeps a stir, and a bustling amongst you. I look upon you two for the well ordering of a ship, were there but those *Principles* in you, as much as I do upon him. As to the commanding of the men, you have as much to do with them as hee has. I mean in things that have a tendency unto good order, and decorum on ship-board.

I may compare the cow-heartedness that is in *Masters*, and *Boatswains* of ships, towards those that go under the notion of Captains in them. To that foolish soul, *Gracian* in *Terence*, of whom it is said, *Quæquid dicit, ego dicam; quicquid negat, ego negam*. What you say Sir, I will say, and what you deny, I will deny. What you will, I will, and what you will not, I will not. Make you the Applications.

Be more passionately to the thing in hand. There bee three things that are too visibly wants in you, and I would

I would have all the *Boatswains* in England that are in the Merchant service, to walk towards the Sea-men that are under them, according to this Scripture rule, *Levi. 25. 41. Thou shalt not rule over him with rigour, but shalt fear him* in *Gal.*

as much as I do upon him. As to the commanding of the men, you have as much to do with them as hee has. I mean in things that have a tendency unto good order, and decorum on ship-board. I may compare the cow-heartedness that is in *Masters*, and *Boatswains* of ships, towards those that go under the notion of Captains in them. To that foolish soul, *Gracian* in *Terence*, of whom it is said, *Quæquid dicit, ego dicam; quicquid negat, ego negam*. What you say Sir, I will say, and what you deny, I will deny. What you will, I will, and what you will not, I will not. Make you the Applications. Be more passionately to the thing in hand. There bee three things that are too visibly wants in you, and I would

If that our *Masters & Boatswains* that are in the *Stateships*, were better and religious; their lives would have as great an influence upon their men, as *Hilarion's* had upon his. It is said of *Hilarion*, that having read the godly life and Christian death of *Hilarion*, he folded up the book, & said, well, *Hilarion* shall be the Champion whom I will follow. Seamen would say (if they did but see good things in you) the very same of you. I will follow our *Master*, our *Boatswain*, & our *Captain*, &c. I may say unto all the *Masters & Boatswains* of ships in *England*, that *Longum iter per*

desire you all that are in these places, in what ships of the *States of England* soever, to amend them. It would be more credit to you amongst men, and more pleasing unto God I will promise you. It would vex a man's soul to see, what loose, cold, lukewarm and indifferent principles there be amongst you in the performance of your duties in these things.

1. *In the strict observation of the Sabbath.* Let mee tell you thus much, in respect that there is not an heavenly zeale, love, and servour in your souls, to and for this day, that you do much harm in the ships you go in. If Sea-men observe you to be remiss, and indifferent in the keeping of it, they will be as careless as you. I profess I wish from the bottom of my soul that every irreligious *Master* and *Boatswain*, throughout the whole *Navie* of *England*, were turned out of their places, so that end men might be put in that have a zeale for God, and a care to thunder up the careless Sea-men upon this day unto the worship of God. It was never my hap to see any thing of God either in the *Masters* or *Boatswains* that I have been in command in these ships that have gone in. For if there had, there would have been a greater appearance of it in the rousing up of the men that were under them. To what end dost thou bear the name of *Master* in this or

that

that *Frigate*, if thou lettest, and sufferest the *Sailors* to live matterless upon this day; who should more stir up Seamen unto the serving of God than thou? because thou hast not an heart to serve God, thou leavest them in this, and the other corner of the ship to serve the Devil. *Whilst Sea-men are not called up to those publicly duties that are performed in your ships, they are but consulting with their own carnal hearts, and carnal thoughts are their companions all the time they are absent, those they dandle, and are the babes, and brats of their own brains, which are more pleasing to them than a sin-opening, and sin-convincing Sermon.* To what end dost thou bear the name, and office of a *Boatswain* in the States ships, if thou givest the Sea-men the liberty to profane the Lords Day, and to live as they list? What a filthy shame is this that our *Masters* and *Boatswains* have no better things in them.

Is this commendable for you to live like drones, and dotes in ships that should be examples of good? If one could but look into every ship in England, what their carriages be every day in them, might not one spy here a knot of wretches spending their time in filthy discourse, whilst others are at Prayer, and in another corner a pack of *Fellows* profaneing of the Sabbath whilst others are at the Sermon, and this is allowed of by our God-less and Christ-less

Principals, Swindlers, and Villains. Every thing in you should be exemplary whilst in shipboard. No evil should be seen in you lest that they should learn it, and take encouragement to be profane. I may say of the Sabbath day, as once *Alfred* of his *German*, that if the Sabbath day should be stained according to the *Sailors* observing of it in the Sea, *Domine Deus, quoniam Dominus es deus tuus.* It should not then be called Gods day, but the Devils.

they use them to supply the room of Horses, which they have not.

*Anrough-
seenn.*

5. They have a sight of the *Anroughseenn*, which resembles a *Badger*. This creature lives on trees, and will leap from tree to tree, like our *Squirrels* with us. But the *Squirrels* in *Virginia* are bigger than ours, for they are as large as *Rabbits* are with us.

Assapanick.

6. They have a sight of the *Assapanick*, which flies after a very strange manner, by spreading out of his legs, and stretching out the largeness of his skin, by which hee can flye at a great distance, and so often times escapes his pursuers, but if hee had not this shift, hee is so slow of foot, hee would bee too often preyed upon.

Zebra.

7. The *Zebra*, which is a beast both for beauty and comeliness very commendable, and admirable, whose form is after that exquisite shape and composition, that is in the horse, but not altogether like him in swiftness, this beast is laid all over with party-coloured laces and gards from head to tail, and there bee very great herds of these visible in *Africa*, and other of the *Austrat* parts of the world.

His name comes of *Per-cas* and *Spina*, because hee is a thorny hog. This beast, if assaulted with dogs, or men, will spurr out quills that hee has armed in readiness, that hee will make the blood trickle down their legs and noses.

8. The *Percepsin*, of this kind there is many in the *Indies*, in bigness hee re-

sembles

seemles a Pig, and his body is beset about with many sharp quills, and prickles, which are as so many halberds that Nature has armed him withall, to stand up in his own defence against any opponent,

9. *Zibet*, or the *Sivet-Cat*, which is a very admirable creature; for from this beast comes all that pretious drug of *Sivet*, which is no other but an excrement, that has its growth not onely in the cod, or *arcane* part, but in a peculiar receptacle, by its increasing every day unto the weight of three pence, or four pence, which is taken from the creature every day, otherwise, if it should not bee taken once a day, the creature would rub it forth and lose it. *Sivet-Cat.*

10. The *Musk-cat*, which is a very comely creature, not unlike to a *Ree*, both in greatness, fashion, and hair; from which beast comes all our *Musk*, and the growth of it is on this wise; in the navel of it lies a little bag, in which that pretious drug has its residence, and when it draws on to its maturity, the beast is frequently troubled with a prurivensness, or a kind of itching, that forces the creature to run against rocks, or stones, to dilate its sweet perfuming liquors, and in procees of time it fills up in the like manner again. *Musk-Cat.*

11. They behold, *Apes*, *Monkies*, and *Baboons*, which both in shape, and countenance (*se verbe vermin*) are very neer,

neer, and like unto man. There bee
 great flocks of these to bee seen in the
Occidental parts of the world, and espe-
 cially where the Sugar Plantations are.
 They are such lovers of Corn and Su-
 gar, say the best sort of Travellers, that
 they will come in great Troops, and fall
 upon fields of Corn, or Plantations of
 Sugar, and appoint one to stand Sen-
 tinel whilst they feed, and burthen
 themselves, and if in case they see any
 of the Owners approaching, the watch-
 man gives a squeaking alarm, and they
 presently betake themselves into the
 woods, and trees, where they neither
 can, nor will bee spoke withall to an-
 swer the trespass, and if none come in
 the interim whilst they are plundering,
 and stealing, they will every one of them
 carry their burthen, and that they lay
 up against winter.

This pleasure
 they have that
 travel in the
 Woods in the
Indies, the
 trees are full
 of *Aper* and

Parrats (as if they bore no other fruit) one chasing of ano-
 ther with such noise, and chattering, that it is no hearing of
 one another in discourse, and those that have young, are seen to
 go with two or three about their necks fast claspt.

Bear.

12. The dancing *Bear*, which is a
 creature that is well known in respect
 that hee dwells in divers parts of the
 world. There bee many of this kind in
Greenland, *Nova Zembla*, and those *Sep-*
temtrional parts of the world, which are
 of a very large, and corpulent size.
 This beast ravens extraordinarily all
 Summer, and kills many Deer, and
 other

other sorts of beasts, with which they grow very fat, but when the winter comes on, (says the *Mariner*) they cannot walk abroad, by reason of that abundance of snow, frost, cold, and ice, that falls most bitterly upon that uncomfortable side of the world, and therefore hee is constrained to keep his hole, and suck his pawe all the winter, to keep himself alive withall.

13. The *Buff*, who is headed and horned like an Hart, and in body shaped like a Bull, or Cow, and in colour resembling an *Ass*.

The *Scythians* were wont to use the skins of these beasts, to make breast-plates of for their war.

14. Amongst the rest of the works of the Lord, they are not without this pleasant aspect, that the vallies in *Greenland* are richly clothed, and covered over in many parts, with fat and goodly Herds of innumerable numbers of *Deer*, of which the *Mariner* kills, and feeds on abundantly every year, till his return for *England*.

These are to be seen *gregatim currere*, quodcumque oves pariter vo-

ne animal, cum humanitate communicat. Concolores

When I think with my self how these creatures live in an un-inhabited Land where no man is, it brings into my mind (that of *Job 39. 1. Canst thou mark when the Hinds do calve?*) that God has an eye over all his creatures for good, and that to help them when and where there is neither an hand to relieve them, nor an eye to pittie them. They know themselves, they bring forth their

1. *Meditation.*

It is thought, as is apparent in *Psal. 29. 9.*

T

young.

That God does for the good of those creatures that live in *deserts*, *Wildernesses*, and uninhabited places in the world, send out of the Heavens a dreadful thundering, which is heard run-

ing and echoing up and down, from one side of the *Forrests* and *Wildernesses* unto another, that thereby the ligaments of those creatures that are with young are loosed, and by this voyce of the Lord the travels of all the wild beasts in the world are facilitated. The voice of the Lord makes the Hinds to calve.

Wild-Goat.

young. i. e. Surely that they may not wrong they young, or off-spring of which they are so careful, that they seem to strain and dilate themselves for the speedier passage of their deliverance, and this is their natural midwifery. *Psal. 50. 10, 11.* Every beast of the forrest, and the cattel upon a thousand hills is the Lords, and hee knows all the fouls of the mountains, and the wild-beasts of the desert.

15. The Rock-climbing *Wild Goat*, which is undoubtedly the surest footed beast of any other in the world, for they will go up unto the top of the inaccessible *Crag* that ever yet was seen, without any staggering, hesitancy, or stumbling, and when dogs are in chase of them, they will flye to the Rocks, where they do know themselves to bee both safe, and out of the reach both of dogs, and man. I have not a little admired the nimbleness of this creature, when I have seen of them, both in *Norway*, and other places, how they will climb places, that one would think they would bee præcipitated by coming upon them. This Scripture has come

into

into my thoughts, *Joh 39. 1. Knowest thou when the wild Goats of the Rock bring forth?* I learn thus much from thence, that the eyes of God are in every secret part, and corner of the earth, where man has neither being nor dominion, and that all the various actions that bee amongst his creatures, are daily viewed by him.

16. The *Tyger*, which is of beasts the furiosest, and cruelest, he out-strips them all in matter of truculency, and unmercifulness, his abode is usually in the hottest Countries, because it is supposed, that their generation does require much heat. This beast is of an incredible swiftness, and fierceness, especially in the time of his lust, or when hee has his young to bring up, and though many of the *Mariners* bee frequently skirmishing with him, yet notwithstanding all their *fire-locks*, and *stoffs*, does hee tear some of them to peeces, and makes his escape.

Tygeri

17. The *Lyon*, who is indeed the Kingliest, and Princeliest beast of them all. This creature is of that stately prowess, and most noble spirit, that hee will not seek his prey himself, but sends his *Caterer*, or *Jack-call* to run about to seek it him, which very much resembles a dog, and this creature waits upon the *Lyon*, and at his pleasure searches him the bushes, and thickets in the wilderness, and when hee finds any

Lyonis

beast worthy preying upon, hee makes report thereof to his Lord, and Master, *Lufante voce*, with a barking mouth, *welk, welk*, and the majestick *Lyon* answers him again with a teering mouth, as if it were the crack of a great Gun, *Bow, Bow*, and as soon as hee comes up to the creature, which has no power to escape the *Lyon*, after it hears his heart-daunting mouth, hee seizes upon it, and when the *Lyon* is well fed, his servant *Jack-call* goes to dinner, and not till then, but stands at a distance from him.

Wild-Cows.

18. The *Wild-Cows*, and *Wild-Oxen*, that be to be seen in the *Indies*, there be thousands of these that run wild upon the Mountains, that are very tall, goodly, fat, and broad-headed beasts, that know no homage unto man, nor will not own him, but if they see him walking at a distance, they will leave their pasturing and follow him, with as great violence to kill him, as any other feral creature in the world will do.

This declares
thus much un-
go mee, that
when God at

the first became an enemy unto man, because of his falling from him, all the creatures did, and are also become his enemy in the world, every one of them ready to fall upon him let him go where hee will.

Wild-bores.

19. The *Wild-boar*, of this sort, and kind of *Wild-Swine* there bee without number, that live in the *Indies*, ranging upon every hill, and Mountain, these creatures are very fierce and furious,

ous, for if they see but an eye upon any man that is walking to and again neer unto them, they will pursue him with the greatest ferity that can bee, with their *bristles round* and their mouths wide open, which are beset on each side with long, great, and dreadfull tusks. But to avoid them, they betake themselves into trees, out of which they will shoot, and kill many of them.

It is observed of the *Wild-Swine* in the *Indies*, that they will at some certain time (every year once) especially when there falls much rain, come running down off the mountains, & creep into holes to hide themselves. For they can endure neither rain, nor wind, at this time they will come into the *Indian towns*, and out of the windows they will kill them.

I may now take up the words of the Apostle in his *Epistle* unto the *Hebrews*, *It. 32.* and tell you, *And what shall I more say? for the time would fail mee to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, &c.* So truly the time would fail mee, I, and it would bee too hard and too tedious an undertaking for mee, to go about in an uncomfortable Sea, to tell you of the many more things, that Sea-men do behold in their travails, who are far more able to give you an accompt thereof themselves than I am. What has been presented is but small, in com-

May it not now bee said in the praise of the Sea-man, that hee is a lad that walks with *Apollo* per

Xanthi fluenta, and with *Diana* per *Eurotaripis*, & per *huga Cynthi*, in *subarbanis agris*, & *botis irriguis*, ubi *multiplex arborum genus*, *florum varietas*, *pomerum ubertas*, *fluviorum cursus*, *parietum vestitus*, *avicularum moler*, *vallium conatitas*, & *stagna omnis generis piscibus abundantia*, & *Juga sacra dicunt Creationis errantibus*.

parison of what is seen, and to be seen, and read of in the great volume in the Creation; yet I hope sufficient to demonstrate, and prove the foregoing proposition, *That the most or the greatest part of the works of the Lord are seen by Sea-men.*

The third circumstance then that offers to our view, is, of those creatures that are of a creeping, crawling, and reptile nature, I will take the pains to run over a few of them, and come unto the prosecution of that which is more material.

Scorpion.

1. *Reptile.* They that go down to the Sea in ships, Amongst the rest of those delightful, and heart-taking objects that they have, that venomous creature, called a *Scorpion*, is one, which in form, and shape resembles a *Lobster*, having many legs, and stings in the tail of it. There be many of these in the *Austral* parts of the world, as *Barbary*, &c. and also in the *Occidental* in the *Indies*. They lye amongst rocks and stones, and are harmless, but if trod upon unawares, they will sting most mortally. They that are stung with them at any time (to cure themselves) take hold of the *Scorpion* and bruises him in peeces, and apply him to the place pained, and grieved, and are thereby in little time recovered again.

2. *They that go down to the Sea in ships,* Amongst the rest of that *amens*, and volup-

voluptuous prospect that they have of the works of the Lord, the *Asp* is one, which is not unlike the *Land-snake*, whose eyes are red and flaming, but their poyson incurable, from whence that expression, *The poyson of Asps is under their tongue*. This creature is very hurtful and perillous (and not a little a destructive enemy) unto mankinde if hee can but approach unto him.

Asp.

God out of his infinite goodness hath cast a dimness and dulness into the eyes of that it cannot

this creature, and also given it slowness of pace, do the mischief that it would.

3. Amongst the rest of that sugred and dulce aspect that they have of the works of the Lord, the *Camelion* is another, which is a very admirable creature, from whence started that Proverb, *Camaleonte mutabilior*, because of its perpetual variableness; I know not well how to describe it (although I have seen of that kinde) it is as I conceive of a very airy substance, and very alterable in its colours. Pass but by it, and it will bee first of one colour, and then of another, now white, then green, now red, then yellow, &c.

Camelion.

The *Camelion* is thought to live either upon the air, or upon Gralhoppers, Caterpillars, and Flies, because it hath such an Adamantine attractiveness in the tongue of it that it will not misse the smallest flye if come near unto it.

4. The *West-India Spiders*, of which *Spiders*. it is observed, that they are of very large size; these are visible to Travellers

I have observed, when in *Norway* (walking in the woods of that *Septentrional* part) that the *Spiders* threads are of an incredible strength, and will indure as much violence to break them, as ordinary threads will us.

in their hanging upon trees after a most pleasant and admirable manner (not in the least venomous) and of various colors as if all-over-laid, and drest with gold, pearl, and silver, these creatures are of an eye be-dazeling lustre. The webs that these creatures do weave from tree to tree, are made of a perfect raw silk, so strong with all, that birds of divers kinds are frequently caught in them.

5. The *Crab*, which is to be seen in innumerable numbers crawling and creeping upon the sands on the *Seashore* in the *Indies*, they are of such a crawling and ranging nature that whatsoever lyes in their way, they will climb over it, let it be house, rock, or mountain, &c. These creatures take great delight to go into the woods, and to crawl up the bole of trees, and upon the bows and branches of them, inso-much that they make a very dolorous, and turbulent noise, knocking, and rattling in their shelly armour, that one would think there were a multitude of men thundering in their arms in the woods, when as it is nothing else but a multitudinous company of crawling *Crabs*.

But to recall my self. I will not expatiate any further in this circumstance, for it is not a little dolorous and painful to mee in an unmercifull element to write of things, when that the *Sea* will scarce suffer mee to hold my

my Pen in my fingers, let this suffice.

The next thing that is in my eye is those many and various sorts and kindes of trees that bee in the world, and these are viewed, found out, and discovered by those that sail in the Seas, I will run over a few of them, and call them by their names, tell you what fruits they bear, and the several benefits that the world have by them, and then I hope that you will have an ample account of the things that are seen by those that go into the Seas.

A short model of the names of those various trees that are seen by those that travel over Seas.

1. *They that go down to the Sea in ships*; Amongst the rest of the wonderful, and delectable creatures of the Lord, the goodly *Palm* is one, whose comely branches in antiquated times were carried (*Sicuti quoddam vexillum victoriola*) before the *Victor*, as a badge of victory and conquest.

Palm.

Put what weight you will upon the *Palm*, and it will rise up again, sayes the Sea-man. It is thus (or should be thus with Christians) *Plura sunt sola.*

2. *They that go down to the Sea in ships*, Amongst the rest of the sweet and precious creatures of the Lord, the *Nutmeg* is one, which is not unlike to the *Peach*, or *Pear*, the fruit of it is very like the *Peach*, but the inner part which is the *Nutmeg*, is covered, and interlaced with *Mace*. When the fruit is ripe, the first, and outermost part openeth, as our *Walnuts* will do, and then the *Mace* will flourish and shew it self in a very fair red and ruddy colour

Nutmeg.

This tree (re-
sembles a
graceless *Sailor*
in a ship) is a
very harmful
unto all round
about it, and
will not suffer
other trees to
thrive by it, if
lying near un-
to it,
*Invidet alterius
rebus macrefcit
opimis.*

Cocui.

lour, which in ripening, turns in the con-
clude to a sad yellow.

3. The goodly and lofty *Pine*, which
is seen to grow in great and vast woods.
This wood is not subject to worms, nor
to decay:

4. The *Fir* is one which is of a tall,
vast, and incredible height, of which
all our yarding and masting is made for
the ships that go in the Seas; there bee
great and mighty woods of these, both
in the *Septentrional*, and also in the *Occi-
dental* parts of the world. When I
have been walking amongst them in
Norway, that Scripture hath sprung in
upon mee, *Psal. 104. 17. As for the
Stork the Fir-tree is her house.* That bird
that builds in the top of a *Fir-tree* is
safe enough from any hands coming up
to molest her; if the *Axe* bee not laid
unto the root of the tree, shee is in as
great security as any bird in the world,
because no boughs on the bole, save at
the very top.

5. That wonderful and admirable
sort of tree, called a *Cocui* tree, which is
seen in many parts of the world. It is
observed, that this tree is never without
fruit, which is shelled about like our
Nuts, but far larger, and also of a differ-
ent form and shape, some of these shels
when the innermost substance is taken
forth, are known to hold near upon a
pinte. The leaves of this tree are said to
bee very useful to the people in those
parts

parts where they grow, to afford them coverings for their houses, and for their *Tents* Mats; besides several other things to no small admiration.

6. The sweet senting, and perfuming *Clove*, which in form, is like to our *Bay*. This tree brings forth blossoms, first white, then green, afterwards red, and then obdurate, from whence come the *Cloves*. *Clove.*

7. The goodly *Cypress*, which is a very tall grown tree, the wood of it is yellowish, and of a very pleasant and delightful smell, if but approached unto. It is held to be of a very durable nature, and will not rot, nor decay, neither will it *Hyema amittit virem*, lose its greenness in the Winter. *Cypress.*

8. The *Ebony*; many of these have their growth in the *Indies*, and other parts of the world. This wood is white on the outside, but the inside of it is black. *Ebony.*

9. The *Pepper* tree, which hath its growth on this wise, it springs up at the foot of other trees, climbing up like your *Ivy*, by the help of another, and grows in bunches, as grapes do upon the Vines.

This wood never yeelds so sweet a savour as when it is thrown upon the back of the Fire.

What think you of a childe of God when he is thrown upon the back

of Afflictions? Some trees are seen in the Sea-men's Travels that are of such a vast bignesse, that they are seven or eight Fathome in Diameter, and sevenry or eighty high. Of which they make Canoes, and Boats of two or three hundred Tons.

Locust.

10. The *Locust* tree, many of these trees have I seen in *Italy*, whose fruit is very sweet, and luscious, and having sometimes pulled of it off from the trees, in eating of it, that Scripture in *Matth. 3. 4.* sprang in upon my thoughts, *And his meat was Locusts and wilde-honey.* It is very probable that that tree Locust was that which *John the Baptist* did eat.

Ginger.

Notwithstanding now this dreadful displeasure that is in God against all such filthinesse, the *Turk* lives in the sin of *Sodomity*, as boldly as ever. And to excuse himself he says, he learned it of the wanton *Italian*.

11. The *Ginger* tree, whose growth is after the very same manner that young reeds do shoot up, and is in blossom like unto the Lilly.

12. Some do assert, and tell it for a very truth, that have travelled into the *Austral* parts of the world, that there is a *Town* above, or beyond *Cyprus*, on which the ruining hand of the Lord fell most bitterly, (certainly to give the world a warning) insomuch that not onely all the trees that grew in it, or near unto it, are turned into flint, both bole, bough, and fruit, on which there did grow both Lemon, Orange, Apple, Pears, &c. And though they have the very colour of fruit, yet are they through Gods severe anger perfect stone, and in the fruit there is to be seen ingraven in visible Characters (as if God were resolved to let the world know wherefore, and what was the cause of that unheard-of judgement) men bugging Boyes, and Asses, &c. And the men and women also of that place stand-

standing, and turned into perfect stone, save only that they do still bear the shape of men, and women.

13. The *Cynamond* tree, which is very like to the *Olive*, for greatness, and bears leaves like the *Bay* with us; and the fruit of it is not much unlike to the *Olives*, and of the inner rinde of this tree is that *Cynamond* that comes into *England*.

Cynamond.

14. The tall and lofty *Cedar*. These are called, *The trees of the Lord*. The *Cedars of Lebanon*, *κατεφοιν*, for excellency sake. These trees are streight, their leaves are thick, and very sweet sented. This tree is never without fruit, come at what time of the year you will, you shall not finde it fruitless, as the *Fig tree* was that our *Saviour* cursed. The fruit of this tree is much like unto that which the *Pine* bears.

Cedar.

15. The *Toddy*, which is of as great height and tallness almost as the *Fir*, without any branches upon the bole, till you come unto the top, up which notwithstanding the nimble *Indian* will go with his *Calabasse* upon his back for that sweet juy liquor that it affords out of that tear that grows near unto the top; this liquor is as strong, and as nourishing as *Sack*. They (to get this liquor) take a sharp pointed knife, and cuts into the tear, and it will distill and drop out of the cleatrized place into the vessel which they hang upon the tree to fill.

Toddy.

16. That

at his Inn, or the labouring woman to bee at her journey's end, than the Mariner doth in a storm to bee in some good Harbour. Ships whilst out are lyable to a thousand ominous contingencies. I am at Sea, and not on Land, expect no curious division of the words. The notes are these:

1. *Observ.*

In angusto finimine tutiores ista naves quam quae in pelagi natantes fluctibus.

That the Sea-man doth earnestly desire the Haven, when tossed in violent, furious, and horrid storms. So he bringeth them unto their desired Haven. When I have been in heart-danting storms, the land hath been as much in my thoughts, and as much desired as ever Leucippe was, of whom the Poet speaks, Nihil praefer Leucippen cerno, nihil praefer Leucippen cerno: Leucippe, Leucippe mihi parcat in oculis, & animo versatur.

2. *Observ.*

The Sailor at Sea, may fitly bee compared to the picture of the naked man in the Al-

manack, who

That every ships safe arrival at any Port or Harbour, whether far or near, at home or abroad, is by, and through the special blessing, means, and good providence of the Lord. So bee bringeth them, &c. I wish I might not say of Sea-men, as it was once said of Epicurum, who was not afraid to deny that there was neither God, nor Providence, but held that all things came to pass by chance and fate. Alas, such difficulty and jeopardy is

is miserably beset on all sides, the Ram pushes at the head, the Bull gores the neck, the Lion tears the beard, the Scorpion teases the privy parts, another shoots at the thighs, &c. yet doth God bring them out of, and over all the pushing waves.

there

there in the Sea-mans imployment, by reason of storms, rocks, shelves, and fancies, that it is a meer wonder, that ever any one of them comes back safely home into their Harbours. It is wonderful (or at leastwise should bee) to every one that either lives in Sea-port Towns, or comes accidentally into them, to see how many poor ships come home torn and tattered, some with never a Mast standing, others with their *Rudders* struck off, others again with never a Cable, nor Anchor on board, others with dangerous leaks, and laborious pumping, and others again with so many manglements, that it is a very great wonder to see the providence of God in the preserving of them, and returning of them home.

One brings in the Sex-man thus congratulating.

All good Havens and Harbours:
Good Havens, and Ship-sheltring
Harbours.

*Si nobis sint lingue centum, sint ora-
que centum*, had wee an hundred tongues
a peece, or were wee all fluently *Chry-
sostomized, Tullyized, or Demosthenized*
far more thanks and praise should you
have from our lips and mouths (*quam
in celo stellulae, aut mare guttulae*) than
there bee stars in the Heavens, or drops
in the Ocean. In the *interim* you shall
have all the grateful acknowledgements
that possibly can bee for the ma-

ny favours wee receive from you (such
in the Winter and Summer season) and
these shall bee continued to you, *Dum
jagu montis aper, fluvius amplexus amabit,*
as long as ever the wild Bear shall range
the craggy and bramble wilderness, or
the great Leviathan sport her self a-
mongst the scaly inhabitants in an un-
fathomable Ocean. When wee are far
out at Sea, in rugged, and austere, and
bitter storms, you seem to shout out un-
to us (*Voco Stentatorâ, & Virgilianâ
linguâ*) in that sweet candid tone of
Virgils,

Alas!
Alas!

Alas! If wee
should call
down all the
Nine noble
Muses out of
the famous
Mount of
Helicon, or
pray to bee as-
sistant the
three loving
Graces, or great
Apollo, god,
Master, and
chief Inventor
of Eloquence, or witty Mercury, with his dute and sagred Rhe-
torick, with sweet *Stada* goddess of all perfection, all would
bee little enough to express our thankfulness unto good Har-
bours.

*Hic tamen hac mecum poteris requi-
ascere nocte,*
Fronde super viridis sunt nobis omnia poma,
Castanea molles ----- *Ecclesi.*

Come take up your lodgings with us
whilst the wind is so boysterous, and so
dangerously turbulent, and besides for
your entertainment, here is a cup of
good *Bear, Ale, and Wine* to refresh
you,

The Sea-mans thankful Reply:

*Could wee but catch a host beaming rays,
Which Phoebus at high noon displays,*
We'd

Woe'd set them on a loom, and frame
Woe'd of praise for you, o'rb' same.

Give mee leave now after all to offer
a word or two of good, savoury, and
wholesome counsel. The first will bee
unto all the *Haven Towns* in *England*.
The second is unto all our *Inland*
Towns and *Cities* in and through the
Nation.

1. You that are the *Haven Towns* of
our Nation, you dwell all of you as
Zohulan, the *Mariners Tribe* did, at the
Haven of the Sea, *Gen. 49. 13*, and are
Havens for ships. Your seats, dwellings,
and habitations are fair in the view and
prospect of the great and formidable
Seas, where goe all the *Warring* and
Merchandizing ships of this Nation, and
not of this onely, but of divers others
also; now the remote and *Inland Towns*
of our Nation have not that delectable
aspect that you daily have, they are far
from beholding the mountainous Seas,
the dreadful storms and shipwracks that
are perpetually happening and besal-
ling that restless element, which you
both see, and daily hear of. Sea-men
tell you many a story how at such a
time the winds blew, their sails rent,
their masts broke, and how at such a
time they were shipwrecked, some got
to shore upon this peece of plank, and
another upon that, and at another time
how they were put to it by reason of the
leakiness

Haven is an
old *Saxon*
word, and
comes of *Have*
in to the Har-
bour or Town.

The Sea-mans
employment is
as dangerous
as the *Snales*
going over the
stone wall
bridge, on the
our side of
which, was no-
thing but deep
water, saying,
Levi equidem,
tamen attento
gradior, mora
mula est,
Si modo sit
bene, quo vi-
cino sit venies.

leakiness of their ship, and a thousand more dangers besides these do they tell you of: All that I aim at unto you is this, Bee affected with your deliverances, *Exod. 4. 31. And when they heard that the Lord had visited the children of Israel, and that hee had looked upon their affliction, then they bowed their heads, and worshipped.* Oh bee melted at the goodness of God towards men in this employment, and when they come into your Towns, perswade the poor Seamen to fear the Lord, and win them if you can unto the liking of the good wayes of God. One of the saddest plagues that I know of this day in England, is in our Sea-port Towns, the people in them care not if they can but get their monies, though they leave a thousand *Oaths* behind them in their houses.

2. When you see great Fleets upon the Seas, or going out of your Harbours, or from the other parts of our Nation, put up your prayers unto the Lord for them, and in their behalf; perhaps your eyes may never see them more, nor they ever see the land or shore again, their employment hath so many thousand casualties attending it. *Maria*

The Sea-mans
life is not un-
like to the
roof of
the great

Temple in Je-
rusalem which (as *Villalpandus* records out of *Josephus*) shewed
flowers growing among it gilded prickles. The best days of your
lives have many a thorn in them.

eadem sunt calicem supremique libra:
That comes in an hour, that happens
not in a thousand. The Sea is not un-
like to *Protaea*, whom *Homer* tells of,
*Spumas aper, fluit unda, fremis Læa, sibi-
lar anguis*; It foams like a Boar, flies
like a flood, hisses like a Snake, and
roars like a Lion. Did Inland Towns
but see and know of the staggering
dangers that Sea-men go through, they
would send out their prayers for them,
that God would allay storms, moderate
Seas, hallow the winds, and that God
would prosper them to their desired
Ports. *Ab Sirs!* No grace resembles
God so much as the promoting of the
good of others, as well as our own pri-
vate and particular good. *Every man
looks upon his own things, Phil. 2: 3.* All
minde themselves, sayes the Apostle,
all comparatively in respect of the pa-
ucity of those that do pray for the good
of others. It was *Tacitus's* word of that
famous *Roman Emperor*, *Sibi bonum,
aliis malum*. Hee that is too much for
himself, fails to bee good to others. I
may say of Haven Towns, as some An-
tients used to say of the *Statues* of their
Princes, that they would have them al-
wayes placed by their fountains, inti-
mating (that they were, or at leastwise
should bee) *Fountains of publick good*.
Your dwellings are by the great Ocean
side, from whence you should learn to
resemble it in the publick good it doth,
it

A Ship in the
Sea is in as
much danger
of being lost,
as the Owl in
the Emblem
who had many
fowls pecking
at her to
tear her in
pieces, *Profer,
quid facias?
neque compo-
tere malges.*

Sea-port Towns
in this case,
should resem-
ble the Em-
blem of the
candle, *pro
vobis lucet &
ardet*. I am
willing to do
all the good I
can.

that will do them most good. Can you see the *Warlike Frigots* of this Land sailing, and *crashing* of it every day upon the Seas before your eyes, which lye our night and day in an uncomfortable and restless Sea to secure your *Harbours, Towns, and Trading*, and yet never bee affected with their dangers, fears, and sorrows? Can you go to your beds at an evening, and rise up in the morning, and never think of them, who lye rocking, reeling, and staggering in the roaring and raging waves? Let mee argue the case with you, Is not the Commonwealth of *England* a great *friggate*? And is not, or hath not every one in the Nation, their cabbins, houses, and habitations in it (our *Nation* is but an *Island* and stands in the Sea, and so may very well bee resembled to a ship) all of you are passengers and partners in this ship, and if shee prosper, miss, or hit upon the rocks and sands, that bee in the Seas, you are like to bee sharers therein, so that in seeking the publick good, you must wisely seeke your own good.

4. Certainly my friends, if that you that are the *Sea-ports* of our Nation were but a praying, pious, and religious people, and that holiness, purity, equity and justice dwelt amongst you, and were pregnant in you, were these the fruits that the skirts or branches of our Nation brought forth (for so I call you,

Very truly
yours,
John D. Rockefeller

The Sea-men's
habitation is—
*Ubi nil est nisi
pentus & aer.*
But yours is
upon firm
land.

Praying people
in Sea-ports are
Englands best
(*Bombarda del-
licossima*)
Guns, either in
Towns or
Castles.

Many Sea-
port Towns
are like to
Ramy-marb
(Negus hyeme
am-afasi.)
good neither
Winter nor
Summer. The
very scum of
the Land
dwells in them.

If any one
would ask me
the definition
of a Sea-port
Town, I
should tell

him, I would draw the Picture of the people speaking, they are
given to gross railing, privy defamations, and whisperings, to
the prejudice of one another; hot scolding words, and tongues
set on fire in hell are the best fruit they bear. Jam. 3. 8.

you, because you are but the feet of the
Land, you are far from the head, and
heart of the Nation) how might you
strengthen us that go in the Seas, and
weaken our enemies against whom we
fight? *Ab. Sirs!* if you live intelli-
gently in these Towns and Ports, all the
Nation will smart by it (surely it would
do better, that the best people in Eng-
land lived in Sea-ports, and not the
worst) How many Sea-ports has the
Turk made havock of, both of the *Ve-*
netians, and also of the *Spaniards*? they
were well enough fortified, but sin be-
ing within (a filthy people living in
them) they were soon conquered, and
made fire, faggot, and captives of? *Is-*
land-Towns fare the worse for Godlets
Sea-ports, Ezek. 29. 18. Ezek. 30. 9. *In*
that day shall messengers go forth from mi-
ni ships, to make the careless Ethiopians
afraid, and great pain shall come upon
them, as in the day of Egypt: so it com-
eth. Ezek. 28. 7. That great trading
City of Tyre which was the fame of
the world for exporting, and import-
ing of Commodities, to whom resort-
ed the Merchants of all Countries, for
traffique, both of *Palestina*, *Syria*, *Egypt*,
Affria, *Judea*, and *Arabia*, by reason

of her filthinesse was brought down from all her pomp and pride. *Alas!* They that live in *Sea-ports*, should bee *Moses's* and *Aaron's*, to stand in the gap, and plead with God, and not trash, and trumpery. When people live profanely and irreliously in *Sea-ports*, it makes all strangers think that people are no better that live higher up in the Land; truly they will bee apt to censure the whole Nation, if it bee not amended amongst you.

1. *Word*, is unto the *States-men* of our Land, and that is succinctly this, That all their *warlike Ships*, and *Boats*, that are employed in the Seas derive their felicitous arrivals, and good success abroad, whether unto, or from *Spain*, and the *West-Indies*, or off and from those many parts and corners of the World, where now you send them, from the Lord Almighty, whose the the Sea is. *And hee bringeth them to their desired haven.* *Italiam, Italiam, late clamoso saluans.* Virg. Good news is coming to you oftentimes from them, and that as thick as the three luckie messengers, that were sent to *King Philip* of *Macedon* at onetime.

1. One came and told him that he had won the game at *Olympus*, by the running of his Chariots.

2. Another came and brought him word, that his *Captain Parmenio* had overthrown the *Dardanians*.

3. Another

What claudi-
as the Mæthra
Poet sang of
Theodosius's
good success,
in the wars,
the like shall I
sing of our
English War-
riours in the
Seas,
O nimium dile-
cto Des, cui mi-
litat æther,
Et conjurati ve-
nient ad classica
venti.

It is nor the
Pagan Neph-
tine, or the
Papists,
St. Nicholas, &
I know not
what, that de-
livers people
in the Seas, &
brings them
home to their
harbours, as
many ignorant
Papists fancy.

3. Another came and told him that his wife *Olympia* had born him a son, which was called *Alexander*, and hee was very fair for a fourth.

3. *Words*, is unto the *Merchant* and *Sea-man*. I would wrap you both together, because you are shakers most commonly either in each others losses, or successes; you have interests, and that of great worth and value, in several and sundry bottoms, which cut their way through the Salt waters, and great wisdom it is indeed, not to venture all in one bottom; for hee said wittily, that said He liked not that wealth that hung in ropes, meaning ships. There bee many dangers, not good to have all in one bottom; the *Mouſe* will not trust to one hole, therefore shee has many, if in case shee bee assaulted. But that which I ayme at unto you *Gentlemen*, is this, when any of your ships come home, and richly laden with the rich and wealthy Commodities of foreign parts, which you are partakers and shakers in, Oh bee affected with such mercies, and consider how undeservedly the Lord throws in the world upon you, it flows in upon you, and flies away from others. *Oh Sirs!* when your ships come home, bless the Lord for his goodness towards you and them, in bringing them home, both to theirs, and also your desired Haven.

4. *Words*, is unto the *Inland Towns*, and

and Cities of the Nation. *Gentlemen*, I may say to *Friends*, and *Country-men*, you live far from the Sea, neither are you in the sight of it at any time, nor in the hearing of its roaring, and ear-deafening waves, yet is not this any excuse for you, to bee unmindful of those that are employed in it, and daily upon it. *Seamen*, which are the Nations servants, run through a Million of hazzards, to fetch in the rich and costly Commodities of forein parts, viz. *Silks, Spices, Oranges, Figs, and Lemmons, &c.* The shipping of the Land is not onely (*Sub Deo*) instrumental to keep you in safety, but also to afford you those Commodities that have not their growth nor entry in *England*. *David* lived at *Jerusalem*, far from the Sea, as many of you do, yet was not hee ignorant of the many sorrows, and dangers, that those that use the Seas do goe through and meet withall. Whereupon you have him here composing of their condition into a *Psalme*, and is much affected with it. Hee was sensible of the blowing of the winds, of the raging and roaring of the Seas, of the Rocks, and Sands; of the dangers, and shipwracks that men in those employments were liable to. *Ab Sirs!* pittie them that go in the Seas, and bestow a thousand prayers upon them, for their condition calls for it, and requirres it at your hands, if you have any spark of pittie, and

our Island-Towns & Cities, what the Orator in another case once said to his Auditor, *Non timet mare, qui non navigat, non bellum, qui non bellat, non terra incertam, qui est in Galatia, non fulmen, qui est in Aethiopia.*

They that sail not, know not what the roughness of the Seas are. Their condition in the Sea, is like this mans in the Emblem, that runs through thick, & thin, foul, & fair, saying, *Culmen ad Alsidum resto contendere curo.* *Fert animus Pindus facit pro tribu es.*

and Christianity in you. *Virgils Hypocrepus* of a storm at Sea is their condition.

Tollitur in calum curvato gurgite
tidem

Subdusta ad manes imas descendit
humid.

Consider but what a bustling the winds sometimes make and keep in a stormy day upon your Houses, and Trees that are in your Orchards, inso-much that many times trees are rent up by the roots and out-housing dismounted, and thrown down to the very ground; Now if the wind have such an influence upon all high things at Land, how much more upon the tall spired Masts and Shipping that go in the shelterless Seas?

5. *Word*, is unto the godly and precious *Ministry* that is in great plenty in this Nation. *Gentlemen*, you are by your profession *Vineyard*, *Rowers*, & *Cor.*

4. And beleeve it, rowing is a very hard labour, for men in the *Thames* go with their dublets off all day; their living is got by the sweat of their brows. But your labour in the Lord's Vineyard is far greater than theirs; many have the *Past* reports of, that *Promission* the Father of *Distressed* would needs pry into, out of which *Mills* *multitude* & *multitude* *genera* *crumpus*. A thousand evils was in it,

killed

Run themselves by hard working to
get the world, and I am sure there lies
many a precious Preacher in the grave
that might have lived longer, if he had
not preached himself to death, and
prayed himself to death, though an
unworthy world takes no notice of it.
I beg of you your publick, and your
private prayers for those that use the
Seas. Wee have a great number of
ships frequently going to Sea, above a
thousand sail every year, both of Mer-
chantes, and Men of War, and stand
not these in need of being prayed for? I
fear many of them perish, and finde it
to go harder with them, than it other-
wise would bee, did you but pray more
for them. As they stagger it in the
Sea every day more then hee that has a
cast, a tumour, or an boghead of strong
liquours to the belly of him. And are
in daily jeopardy of their lives. Good
Sirs, bestow *private* prayers, *study* pray-
ers, *family* prayers, and *field-walking*
prayers upon them, all is little enough
to prosper *Zibulon's* Tribe in their go-
ings forth, and commings in. But I
proceed:

Alas the Sea-
mans life is a
reeling to &
fro, *Nauta*
nauta & *vail*.
laur, *corere*, &
pedibus, may
be their motto.

That God watcheth every opportunity, 3. *Observe*
and takes all occasions to do his people good.
Then hee bringeth them unto their desired
Haven. Very gladly would God have
spared *Jerusalem*, if there had but been
one man in it that executed judgement,
and sought after the truth. *Jer. 5. 1.*

Man's heart-damning extremity, is Gods goldenest opportunity. *Act. 17. 23.* For there stood by mee this night, the Angel of God, whom I am, and whom I serve. They all expected to be drowned, but God looked out for them to preserve them. The Sea is no delightful place to carry in, for it is with them that use it, as it is with travellers on Land, who spend their pace through fields that afford no novelties, though sometimes they bask their beasts, & rest themselves in places that are fruitful.

As were but Sea-men godly, I durst undertake their safety in their well-going out to Sea, and returning back from Sea. Insomuch that they might bid defiance to the Seas, and say unto them, as *Luther* said of *Hemys* the eighth's letters, *Agam quicquid possunt Henrici, Episcopi, atque adeo Turca, & ipsa Satan, nos filli sumus Regni.* So, *Agam venti, freta, &c.* What History sets out *Neptune* in, in a statue of gold, holding the two terrours of the Seas in his hands, the one called *Scilla*, the other *Charybdes* (I may better say of the Lord) and these hee has in chains, and is feigned to call out aloud to the Mariners and ships that pass that way.

Pergite secure per freta nostra rates.

Ship

not need ever sail to the
new Ships (sailing) to the
Through the Ocean, and thus
the ships have been long out of

the Land (in foreign parts) their well come Italian, Italian
ing home is ever more very delightful, and less clamore sa-
insupportable pleasure to them. Then bee Iudas, Virg.

bring them to their desired Haven. It is
said of *Marcus Tullius*, that when hee
was brought out of banishment (it was
with him, as if hee had entered into a
new world, and had gotten Heaven for
Earth) he broke out into this language, I
am amazed to see the beautifullness of
Italy. Oh how fair are the Regions
thereof! what goodly fields? what plea-
sant fruits? what famous Towns? what
sumptuous Cities? what Gardens? what
pleasures? what humanity amongst
Citizens and Country people? It is
said of the *Trojans*, after they
had been warring a long time in the
Mediterranean Seas (the like shall I say
of our Warriours) that as soon as they
spied Land, they cried out with exult-
ing joyes, Oh *Italy*! *Italy*! It is thus
with our Sea-men, when been a long
tract of time out at Sea in the East, or
West-Indies. Oh *England*! *England*!

come to *David*, in the hungry Wilderness of *Paras*; nor the shady
Sanctuary, more delectable to the Prophet, when in the parching
Sun; nor *Farah* for *Kid* more acceptable to his grave Father
Ishac in his sickness, than the Land is to the Mariner, when he hath
been long out of it.

4. Observ.

Italian, Italian

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